1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

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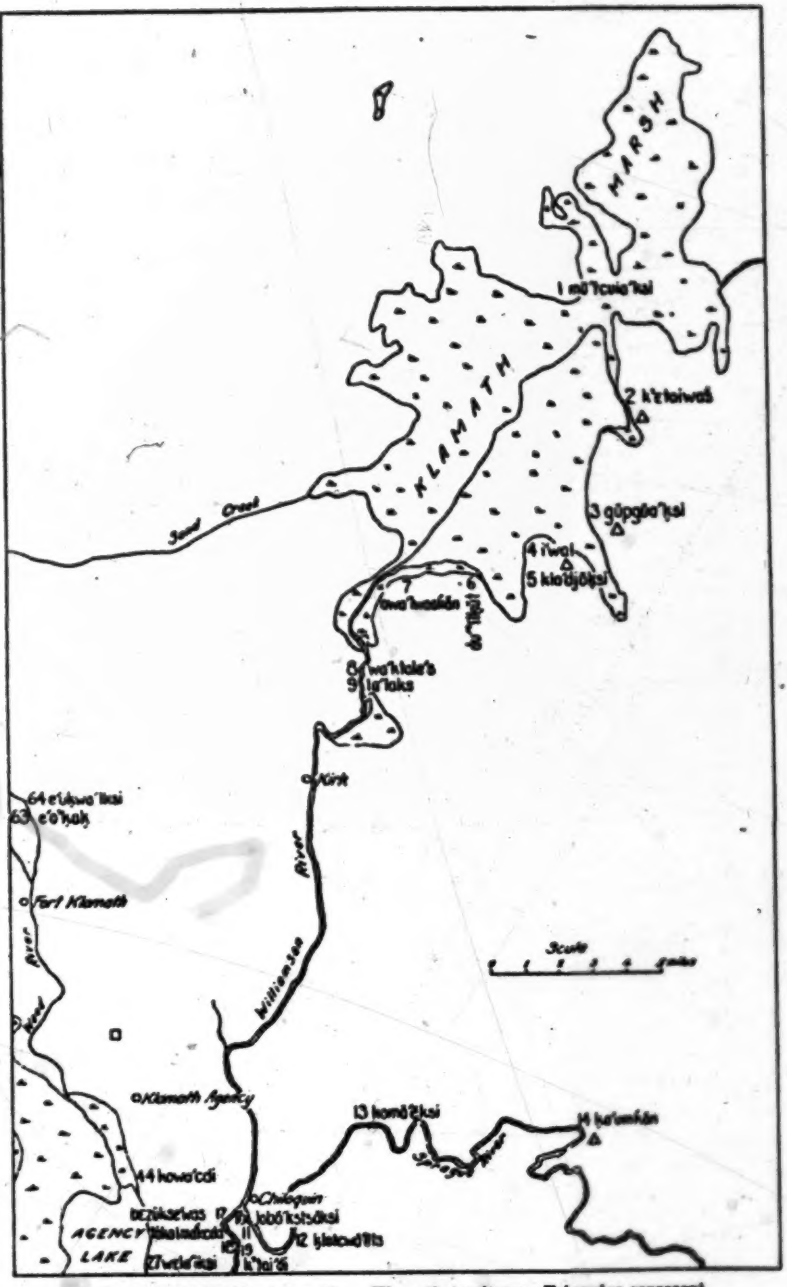

Fig. 2. Settlements in northern Klamath territory. Triangles represent cremation piles; rectangles, mourners' sweat-lodges.

[p. 12]

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

361

The towns listed below are mostly winter settlements. Each held one or more earth-lodges. There may be more than are listed on Sprague river, the only part of the region I did not visit. With this exception I think none have been overlooked.[99] The towns are grouped in the list according to tribal subdivisions.

131
361

I. *Klamath marsh—Williamson river group* (*ă'ukckni*).—Settlements are in two principal groups: along the southern margin of Klamath marsh and on the lower Williamson river. Although a few more were indicated in the latter region, I was told that the winter population at the marsh is the larger. They do not live on the western side of the marsh, as the snow-fed streams there are too cold for fish. The upper part of Williamson river, a rugged canyon, is unoccupied, but the towns are practically continuous from above the Sprague river junction down to the point where the river leaves the hills. Several others are on the lake front near-by. Evidently the middle Sprague river settlements should be included with this subdivision, but there is some doubt. Towns there are widely separated and extend a considerable distance up the river; the easternmost is somewhere west of Gearhart mountain. I am not certain that Sycan river is regularly occupied; roots are dug there. Sycan marsh is not occupied; it is a summering place for ă'ukckni, for those of Yainax in particular.

131

1, mŭ'teuia'ksi, near the bridge toward the eastern end of Klamath marsh.

361

2, k'ɛtaiwa's, along the eastern side of the marsh. A cremation pile lies south of this town.

103

3, gŭpgŭa'ksi, houses stretching for perhaps two miles here, with a cremation pile near-by.

4, i'wal, and 5, kla'djŏksi, houses for some distance along this tongue extending into the marsh. A third cremation pile is east of i'wal.

6, du"ĭlkŭt, a very large town, perhaps a hundred house pits in an area three hundred yards by one hundred. Others extend along the marsh to the east.[99] All the tribelets congregated at this spot in the summer to gather lily seeds.

[114]

[99] Gatschet lists sites (1:xxviii footnote, 142, *passim*). Many of his items are only place names; no permanent town is included that is not also in my list. In a few instances he has misinterpreted his information.

[172]

[99] This would be an excellent site for archaeological exploitation. House pits here are more distinct than any others I have seen; elsewhere they have been leveled by the plow.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

• 103 131 361 7, awa'lwaskăn, at least five earth-lodges here. Houses scattered between this site and the last.

8, wa'ktale's, and 9, la'laks, slope steps,[21] two settlements on the higher ground where Williamson river leaves the marsh. The second had twenty houses on both sides of the stream.

[220] [114] 10, lobŏ'kstsŏksi, on the bluff on the left bank of the Sprague river at the railroad bridge, with a few houses on the opposite side. There is a dam for salmon here. Gatschet gives the locality name as ktaí-túpakshi, standing rock.[22]

11, A site on the south side of Sprague river below the dam.

12, ḳ!ŏtewă'ĕts is a large winter settlement about two miles above the dam on the south bank of this river.

[823] [226] 13, komă'ĕksi is a site on both sides of the river south of Braymill, four miles from Chiloquin. There is a cave here which was the home of Kĕmŭ'kŭmps, the culture hero. Near-by is wo'kstat, the site of the only first-fish rites among the Klamath.

14, ḳa'umkăn is about six miles above this cave. Many people lived on both sides of the river there. A cremation pile is there, probably the only one on Sprague river. The place takes its name from a spring (ḳa'ŭm) on the western bank.

Whether there were permanent settlements above this on the river is difficult to say. At least there were settlements (15) of some sort on the river near Yainax before the coming of the whites.

16, hledlcluĕ'luke, a settlement west of Barhart mountain.

[226] 17, bzzŭkse'was (from bzzŭks, obsidian) where are many people in this town on the right bank which extends for a mile below the Sprague river mouth. On the opposite side, ha'potgŭs, is a dam in which spring fish are caught; near-by are a few summer houses.

[251] [226] 18, tăkalma'keda, a town half a mile long on the right bank. The houses are on the bottomland along the river with quite a number on the opposite flat (19), called k'taí'di, lava. A little south is a part of this settlement, called giă'tspak'is. Of the distinct pits at tăkalma'keda, four are about twenty-five feet in diameter, one, fifteen feet. Northward from the town are a considerable number of storage pits and a fish dam.

20, djĭgiă's, houses on the river level on both banks and on a higher bench on the right. There is a ford here.

[21] Gatschet, 1:74. Several other camping places in the vicinity on upper Williamson river are also mentioned.

[22] *Op. cit.*, 1:76.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

21, ḳ!o'ltawas, a town of ten or fifteen earth-lodges on the left bank, with houses on the right bank extending to the next settlement downstream. There are otter (ḳ!olt) holes in the right bank, hence the name. A mythical otter that lived here is seen in a rock standing in the water; on his back are his children, smaller rocks.

22, at'awikc, "to catch fish in still water," six to a dozen houses on the right bank; a few on the left. The water here is quiet; fish are caught with the trolling net.

23, ya'ak (ya'ac, willows), two dozen or more houses on the right bank. This was the largest river site in early reservation days, the road from Link river (Klamath falls) fording the river here. Of three house pits together, with their margins nearly in contact, two are twenty-five or thirty feet in diameter, the other fully five feet more. A cremation pile stands on the hill above this town. It is now leveled by marauders, as are all the others in this country, but it apparently covered an area forty feet in diameter.

24, tsa'k'wi, houses on the right bank with a few on the left.

25, wĭtă'mŭmpsi, bear's place (wĭtă'm, black bear). This is a high bluff on the right bank above an eddy in the sharp bend in the river; the scene of vision questing. A large shaman's earth-lodge is located here. Fish are caught all year long above this town.

26, goyɛmake'ɛgis, crawfish crawl out, or kizke'trŭs, small lizard, a town half a mile long beginning a quarter-mile above the highway bridge. The houses are on the abrupt slope right to the river's brink, and some on the little bluff above. There are pits of perhaps forty or more houses here, but at least half are dome-shaped cooking houses, for they are for the most part only six to ten feet in diameter, with few as much as fifteen feet. One of eighteen feet has its dome-shaped kitchen lodge clearly indicated on the north side.

27, wɛla'lksi, named for a big quaking-aspen (wɛla'l) there, is on the eastern shore of Agency lake. A few ă'ukekni live here in winter, in five or six small houses.

28, loḳ'o'gŭt, warm, a little warm spring near which are two houses on the higher land near Agency lake.

29, teŏ'klalŭmps, service berry, which grows here abundantly, is a town of one or two small houses overlooking the lake where the Chiloquin road meets the lake highway.

Other towns may have been at ya'mxi, on the western side of Yamsay mountain, and ḳokenă'okɛ, Spring creek, a large northern affluent of Klamath marsh.

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

• 103 131 361 II. *Agency lake group* (*kowa'edikni*).—The winter home of these people is on Ageney lake, the northern arm of Klamath lake. My questioning did not make it wholly certain that this group is independent of ă'ukekni. In faet they join them at k'ztai'di (19) on Williamson river for the spring fishing.

[756] [226] 44, kowa'edi is close to the mouth of Wood river. The site is a quarter-mile long. One informant stated that it contained twenty houses, another two earth-lodges (one a shaman's), not incompatible statements. A spring here permits fish to remain all winter. A few houses are at another spring a quarter-mile east.

[133] III. *Lower Williamson river group* (*du'kwakni*).—These settlements are close to the mouth of Williamson river. This region, du'kwa, is one of marsh, separated by a considerable section of open and higher plain (pɛnŏ'ɣs) from the nearest ă'ukekni settlements. Pɛnŏ'ɣs seems not to have been occupied in pre-reservation days, although du'kwakni and ă'ukekni now live there. Du'kwa people seem also to live across the lake at Pelican bay, the home of the gu'mbŏtkni. But whether this is a regular thing, or only a matter of my du'kwa informant's personal history, I am not sure. At any rate they go to dig roots in the marshes of the western and northern sides of Klamath lake in summer, not to Klamath marsh. Their winter settlements are on the isolated bits of higher ground within a mile of the river mouth, and on the marsh front immediately south. Most of these settlements, too, are on the right bank of the river.

[222]

30, mo'akɛda, five or seven earth-lodges on the left bank nearly a mile above the mouth. Five more houses stood on the opposite bank with numerous springs behind them and the du'kwakni cremation pile a half-mile above.

31, wĭckămdi, four or five houses on the right bank below this, one or two a little below, then a cluster of four and another of two farther downstream.

32, la'wa'lstŏt, three houses on the point forming the right side of the river mouth.

33, mo'gi$_{ŋ}$kūnks, the largest settlement in this district with five or six earth-lodges and as usual a number of small structures. This is on the left bank a quarter-mile above the mouth. One or two houses are on this side immediately at the river mouth.

34, djĭ$_{ŋ}$gūs, four or five houses at a spring on the lake front to the east of the mouth, with one or two more farther in the marsh.

[TEXT CONTINUED ON PAGE 18]

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

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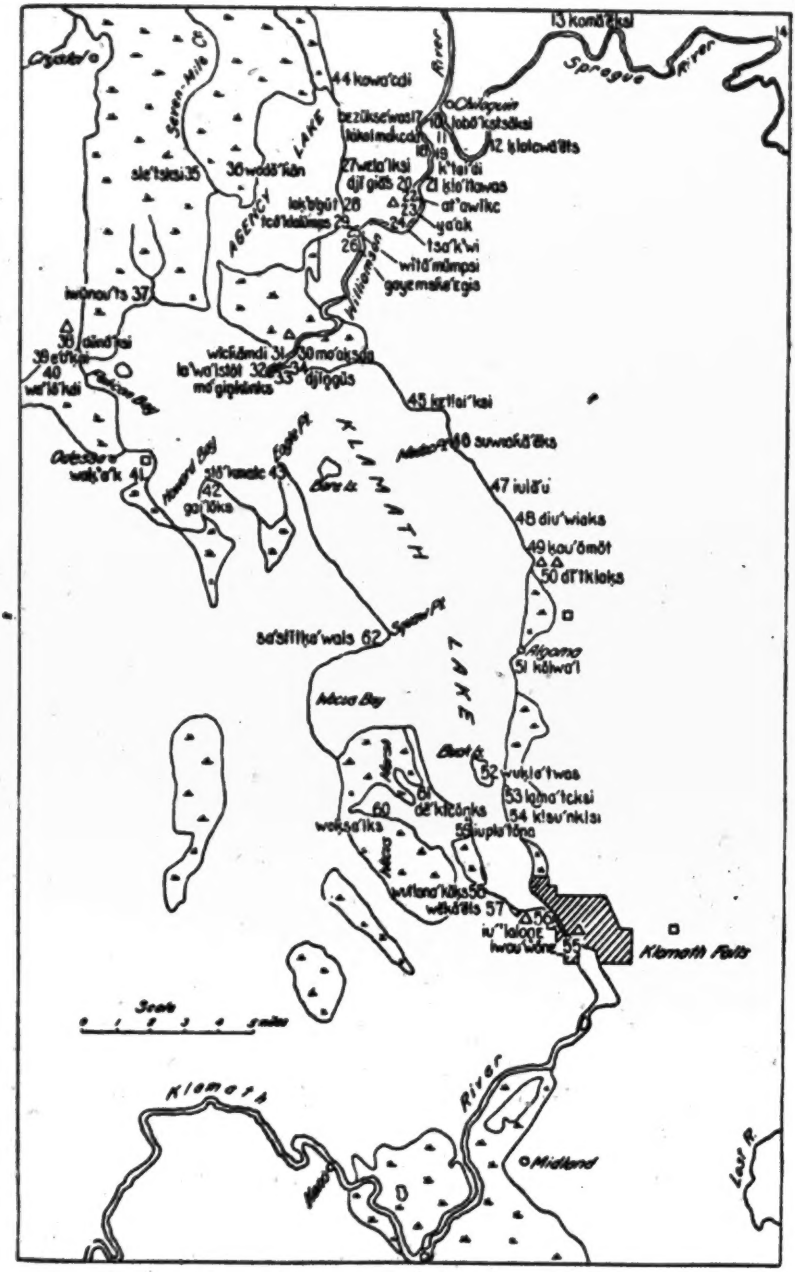

Fig. 3. Settlements in southern Klamath territory. Triangles represent cremation piles; rectangles, mourners' sweat-lodges.

[p. 17]

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

• 103
131
361

IV. *Pelican bay group (gu'mbŏtkni).*—This includes the Pelican bay district (gu'mbŏt) on the west side of the lake, the settlements along Four Mile creek, and those on the marsh north of the lake. Runs of fish are plentiful on Wood river in the spring when the snow melts on the mountains. People come up along the river in the summer digging camas. But above Fort Klamath there is too much snow to live during the winter.

[222]
[132]

35, sle'tsksi, a group of two or three earth-lodges on the west side of Seven Mile creek near its mouth. A little spring here keeps the water warm enough for fish even in winter.

36, wudŏ'kăn is a settlement in the marsh a mile from the last, and east of Seven Mile creek.

37, iwûnau'ts, two earth-lodges on the western side of a little creek emptying into the lake two miles east of Recreation P. O. Houses are scattered along the marsh shore to the northern side of Pelican bay.

38, dûnŏ'ksi, an open space overlooking the northern end of Pelican bay and containing many earth-lodges. Others are on the lower level, lglă'ksti, close to the bay. This is immediately north of the mouth of Four Mile creek. A cremation pile stands a hundred yards north of this town on the slope above the bay, beyond an outcrop of rocks said to be transformed shamans. A big lodge of a shaman on the lower level has a pit twenty-eight feet in diameter; another earth-lodge pit is nearly twenty feet across.

[823]
[756]

39, e'o'ḳai, four or five earth-lodges a few hundred yards up Four Mile creek on the left bank.

40, wa'lŏ'kdi, four to eight earth-lodges, one a shaman's, somewhat farther up the creek on the opposite side.

[756]

41, Waḳ'a'k, a winter settlement south of the high ridge south of Odessa. North of the settlement is a sweat-lodge used by mourners.

42, gai'lŏks or gaila'lḳs is on the point south of Odessa or more probably between Howard and Shoalwater bays. No winter settlements here but a camping place where du'kwakni and gu'mbŏtkni roasted camas in the spring.

43, stŏ'kmate, Eagle point, is a similar spring camp site. In the hot springs here are harmless black snakes (kamdila'k) which crawl over the swimmers. Curiously, in view of the Klamath tendency to localize their tales, there is no story concerning this locality.

[136]

Two other localities may belong to this group: 63, e'o'ḳak, gulch, on Wood river toward the mountains, and 64, e'uḳwa'lksi on the east

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

side of Wood river in much the same locality. These may be the same site. 103 131

V. *Klamath Falls group (iu"laloɣkni).*—All the people of the lake from Modoc point southward are named for their principal locality, iu"laloɣ, Klamath falls. Despite the large area, they are relatively few in number. In summer they resort to the marshes west of the lake or fish on Lost river. The district along the eastern shore of the lake from Modoc point nearly to Algoma is called ne"luksi (ne"luks, a late sunrise), from the circumstance that a low mountain here cuts off the morning sunlight. 361

45, kɛt!ai'ksi, point of rock, a promontory two miles or so northwest of Modoc point, is their northernmost settlement.

46, suwiakă'čks, jump over, is a large village at Modoc point. It extended on both sides of the headland and for three-quarters of a mile south. The place takes its name from a large rock (about three and a half feet high) which stands a half-mile south of the point. It was a trial of skill to run uphill and jump over the rock. Bare island (au'emi) opposite is their camp site, and has no permanent settlements.

47, iulă'u, promontory, is a fishing village occupied in early spring. Pictographs are painted on the rock slide north of this.

48, diu'wiaks (named for its little spring, di'wik) is a winter settlement at the railroad point Ouxy. Little fish ran in the spring early in the year. [226]

49, ɫau'ŏmŏt, a half-mile south, is, like all these lake sites, crowded along the foot of the mountain on the lake shore. There are many earth-lodges about a large spring here. The lodge rings are so clear that this would be a good place for archaeological excavations. Its name is from ɫau'ŏm, a place where fish run. [172]

50, dl'tk!aks, boiling spring, is now known as Barelay spring. [133] There are many earth-lodges north and south of this. Two cremation piles are to the north on the highway, one distant a hundred yards on a rock slide, the second twice as far and directly on the southern boundary of the reservation. Unlike the cremation piles on Williamson river, no glass beads or iron was to be found at this second site. South of Barelay spring by three hundred yards is a deep nameless spring into which pups are thrown to train them for hunting. [231] A large sweat-lodge used by mourners is situated at the foot of the slope near the angle of the marsh east of Algoma. [343]

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

51, kŏlwa'l, a point, is Rattlesnake point at Algoma. Only a few live here during the winter but it is a favorite resort in the autumn when chokecherries and wild plums ripen.

52, wuḳ!o'twas, wood knot, Buck island, is so called because the island in the lake is likened to a knot in a piece of wood. In addition to old house pits here not occupied by any group of the historic period, there are a few winter houses on the southern end and summer camps at the northern end where plums could be gathered. It was a favorite sport to dive from the rocks (called sohowă'ĕks, diving) on the northern shore.

53, lama'teksi, a place on top of the end of something, is on the point east of Buck island, and 54, k!su'nk!si, grassy place, is three-fourths of a mile south on the shore. Many people are at both localities during the winter. There may be old house sites here like those on Buck island. Wa'toɣks is a hill a half-mile east where wild plums are picked. There is an outcrop of white rock high on the hillside above iu'li (meaning deep in), the end of the marsh east of these settlements. This is said to be the net of Kĕmŭ'kŭmps, the culture hero, spread to dry.

55, iwau'wŏnĕ, meaning against the side hill, is a large settlement on both sides of Link river at the highway bridge. A crematory is on the hilltop on the east side a quarter-mile north. Shasta sometimes swam the river south of the village or crossed by the islet below the little lake Ewauna to attack the group on the east bank. This settlement is at the lower end of the falls (Klamath falls) that constitute Link river in its brief passage through its gorge. This is one of the principal fishing places of the region and advantage is taken of the ledges that form the falls for the construction of fish dams. But these, like all others in Klamath territory, are attributed to the culture hero, Kĕmŭ'kŭmps.[83]

56, iu"lalɔyĕ, meaning on the end, is the largest village of the southern lake people and gives its name to the whole group. There are earth-lodges on both sides of the falls but particularly on the western bank from the river mouth to within half a mile of the present power dam. There are many at the point at the river mouth (hence the name of the site) and thence extend westward about a little bay. A group of tall upstanding rocks at the point, called ḳ!taigi'ɣkls, hole

[83] Gatschet's reference (1:94, 97) to the Indians scooping up fish from the dry bed of the stream when a strong south wind drives back the waters in the lake seems like a purely mythical reference, but is confirmed by Clarke (Rock Piles, 41).

1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

through the rock, had only a narrow way between them to allow passage along the shore. On a point of rocks on the hill above stands a cremation pile. A hillock west of the bay is called lalau'ḳ!ŏt, flat, for the many flat rocks on top. The opposite point of the river mouth also has a settlement, called tc!a'tc!ŏmsi, for some unidentified bird. 103 131 361

57, wĕḳă'ĕls, fallen tree, is a settlement of moderate size on the shore a mile west of the river mouth, now intersected by the road.

58, wut!ana'kŏḳs, a low gap, and 59, iup!a'tŏna, end place, are summer sites respectively at the ends of a little marsh (now drained) on the west side of the lake.

60, woḳsa'lks, lily seed (wokas) picking place, is a summer camp on the north shore of Wokas marsh. When leaving in the fall it is customary to sink the canoes at the edge of the marsh, hide the grinding slabs in the juniper thicket, and pack by a regular trail to dĕ'ktcŏŋks, whence they return to the winter villages. [222] [501] [415]

61, dĕ'ktcŏŋks, netting place, is a camp site on the west shore of Klamath lake opposite Buck island. Midway between this site and the island is a favorite place for catching fish at night with a triangular scoop net. The point Skillet Handle is called iuwa"lɛ, end of a point, and a flat-topped mountain west of Wocus bay, seolŏpġĭs. [226]

62, sa'stĭtḳa'wals, Shasta stand on end, is Squaw point where a few Klamath falls people might be found in winter. There are holes in the rocks here in which they pound to make the wind blow, pounding in those on the south side, for instance, to bring a south wind. [823]

TRIBAL SUBDIVISIONS

The Klamath are not a single political entity. There are four or possibly five subdivisions or tribelets, each occupying a distinct district, and practically autonomous. This is separatism of the familiar Californian order. Nevertheless, the cohesion rising from a common dialect, common culture, and a uniform reaction against all non-tribesmen, which on occasion leads to jointly taking the field against them, produces a tribal solidarity resembling that of the Plains people. 101 619

The separatism is immediately clear in any discussion with them. They invariably reserve the modern name Klamath for the Klamath marsh—Williamson river division; all others are Klamath only by extension. The groups are readily defined by the districts they

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10
Modoc NS17

[Klamath Reservation]

many tribesman brought at once into a relationship so explicit and compelling in its demands.

Such public gatherings must be held early in the winter and serve only to punctuate its length. As the season advances and the earth lodges become increasingly fetid and flea-ridden, housewives anxiously eye the dwindling supplies, and social bonds are threatened. During this time, says Ray, Modoc take pains to conceal from outsiders the location of the food cache or the presence of food in the house. Hospitality is necessarily curtailed and theft becomes common. Nonetheless, those shamans who have access to one of the spirits controlling weather still conduct public ceremonies, and they are assisted by the villagers.

If spring is long delayed, the people may be reduced to eating hides, boiled or roasted. Even at this time, however, they will not eat their dogs. When the ground is sufficiently clear of snow, they venture forth to ferret out roots overlooked last year, to gather the tough lichen, and to pry off the tender cambium layer of young ponderosa and lodgepole pines. With the appearance of the first holes in the ice, the men swiftly set about fishing.

As snow retreats and ice melts, and warmer winds waft the delicate odors of growing things, a feverish activity seizes the villages. Some settlements, favorably located, will continue to be occupied through the year. In others the earth lodges are dismantled. The decrepit and those too ill to move reconcile themselves to remaining in the mat lodges with a boy or girl to look after them. The others, raising the dugout canoes from the muddy shallows, where they have been submerged to prevent splitting, pile the household gear and children aboard and, with firm strokes of the pole or paddle, depart for the spring fishing stations. Already, in March, the runs of suckers are surging up the Williamson and Sprague.

At the spot on the latter river where Gmukamps first instituted the tradition, the Klamath observe the first sucker ceremony, which ensures a propitious run. On the lower reaches of Lost River near present-day Olene, there is a famous fishing station, where Modoc and many Klamath congregate for several weeks, catching and drying an estimated fifty tons of fish. On a stream tributary to the upper Sprague, the teeming run of small suckers

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10 •
Modoc NS17

[Klamath Reservation]

draws upland Klamath, Modoc, and Paiute and gives to the nearby settlement, the easternmost of the permanent villages of the Klamath, the name, "Sucker-fishery." Others make their way to stone weirs, built, it is said, by Gmukamps himself, or to the lakes to fish with a variety of dip nets, gill net baskets, the two-pronged harpoon and the multibarbed spear. At night, men set forth in canoes upon the lake to fish by torchlight. Set lines are put out infrequently. While the men catch the fish—suckers, salmon, and trout—their wives work ceaselessly, splitting them and laying them in the sun to dry.

Released from the protracted confinement to the winter settlements, tribesmen eagerly renew bonds with relatives and friends from other villages. Related families may rendezvous to travel together down to the fisheries and set up their lodges side by side. Then, as spring advances and the runs of suckers and salmon abate, the fishing settlements break up and parties of two or three families fan out along the flats and meadows to dig roots: the succulent camas, the nutlike ipos, yans, and the arrowroot for which Chewaucan Marsh is named. In the watery flats they seek the roots of tule and cattail; elsewhere they pick wild celery and mosses. There are the eggs of swan and other waterfowl to gather; trout in the streams to be caught; and for the Modoc, antelope and mountain sheep to hunt. At this time, some areas are occupied that at other times are too cold or barren.

If there is danger of hostile attack, the parties coalesce; and under all circumstances they maintain a wary lookout. In the north small bands make cautious excursions into the upper valley of the Deschutes, watchful for raiding parties of Cayuse, Nez Percés, Warm Springs, and Paiute. Toward the east, Sycan and Chewaucan marshes are dug over by Klamath and Paiute. Frémont once found the latter tract furrowed as if it had been plowed. In many places the stone-lined earth ovens in which camas and other vegetal foods were baked for winter storage can still be seen.

As the long summer days wear on, the pond-lily seeds, known as wokas, begin to ripen on the marshes, and once more the people draw together. The Modoc congregate especially along Tule and Lower Klamath Lake, while some join the Klamath on Wokas Marsh. Many Klamath, together with a few Modoc

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10 •
Modoc NS17

[Klamath Reservation]

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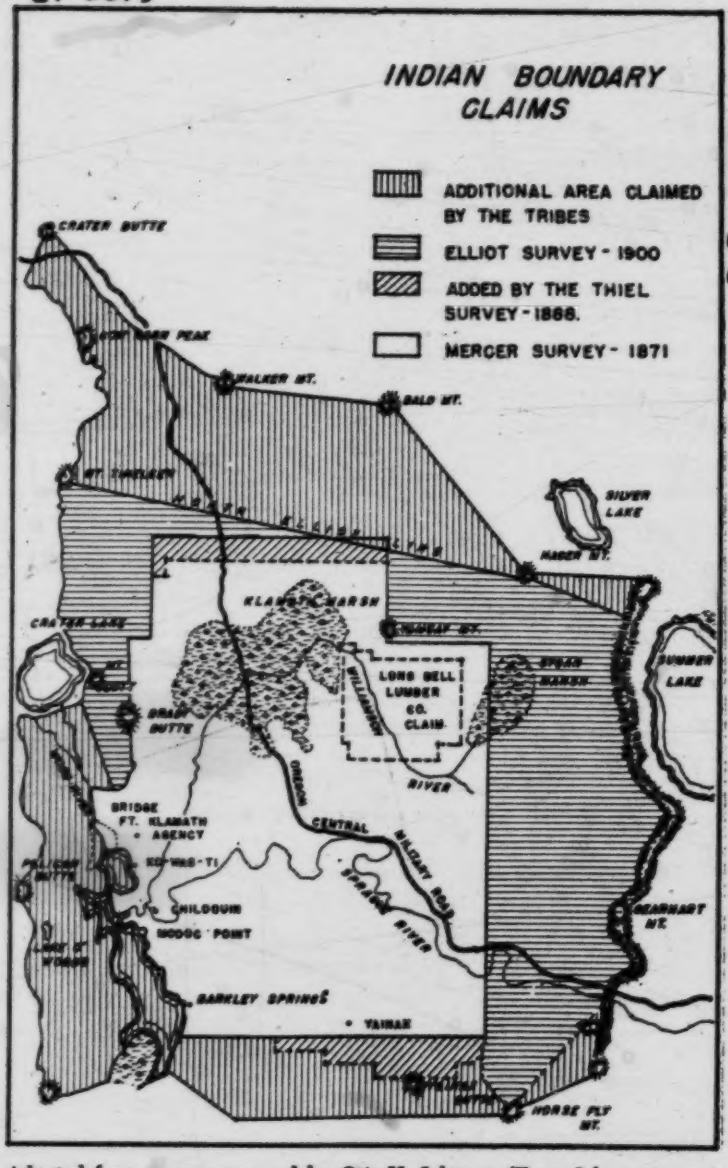
[P. 280]

The northern corridor should be understood to extend to 44° N. The Modoc area extends in the southwest to the base of Mount Shasta, not shown on the map. Based for the Klamath on Spier, 1930, and for the Modoc on Ray, 1963.

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10

[Klamath Reservation]

[p. 281]



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Adapted from a map prepared by Otis H. Johnson. (From Johnson, 1957.)

3:Stern E-4,5 (1949-1957) 1965 NR10 Klamath NR10

[Klamath Reservation]

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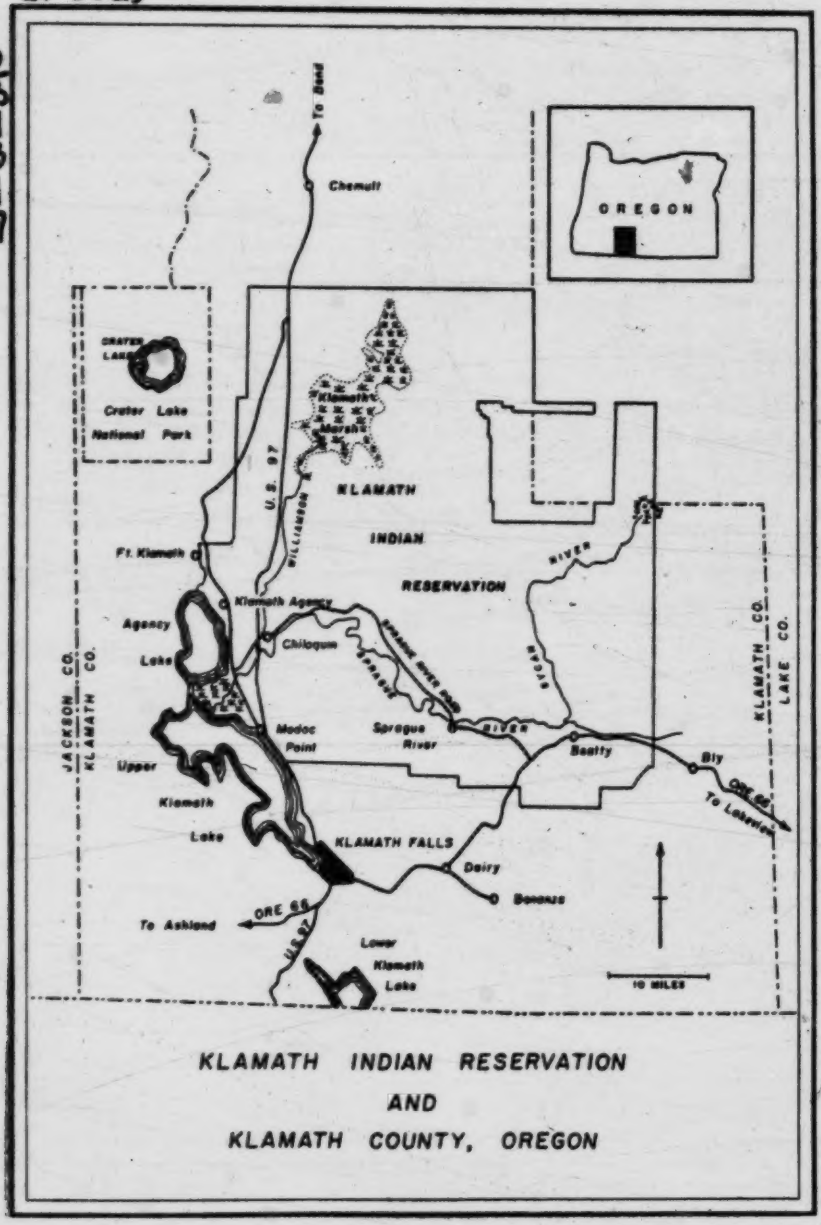

KLAMATH INDIAN RESERVATION
AND
KLAMATH COUNTY, OREGON

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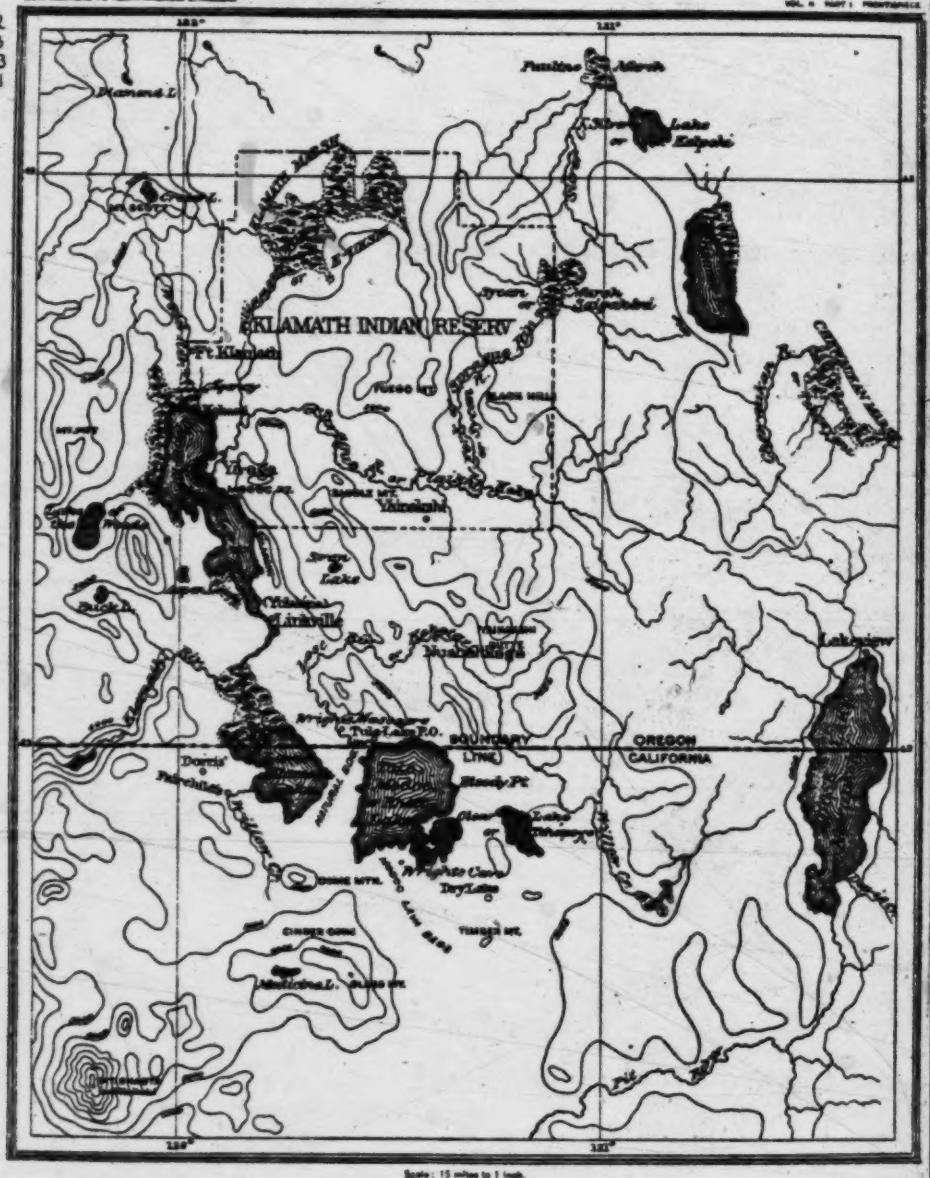

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MAP OF THE HEADWATERS OF THE KLAMATH RIVER.
By ALBERT S. GATSCHET.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

133 water's surface was found to be 6,300 feet; and this remarkable lake is but a short distance south of the forty-third degree of latitude. Capt. C. E. Dutton, of the U. S. Geological Survey, has made an examination of the lake and its surroundings, and gave a short sketch of it in the weekly "Science" of New York, February 26, 1886, from which an extract was published in the "Ausland" of Stuttgart, 1887, pp. 174, 175.

On the west side of Mount Scott and Crater Lake rise the headwaters of the North Fork of Rogue River, which run down the western slope, and a narrow trail crosses the ridge south of the elevation. Northeast of it and west of Walker's Range lies a vast level plain strewed with pulverized pumice-stone, and forming the water-shed between the affluents of the Klamath and those of Des Chutes River, a large tributary of the Columbia.

Upper Klamath Lake, with its beautiful and varied Alpine scenery, verdant slopes, blue waters, and winding shores, is one of the most attractive sights upon the reservation. Its principal feeder is Williamson River, a water-course rising about thirty miles northeast of its mouth. After passing through Klamath Marsh it pursues its winding course south through a cañon of precipitous hills, six miles in length; then reaches a wide, fertile valley, joins Sprague River coming from Yáneks and the east, and after a course of about sixty miles empties its volume of water into Upper Klamath Lake near its northern end. The elevation of this lake was found to be about eighty feet higher than that of Little Klamath Lake, which is 4,175 feet. Wood River, with its affluent, Crooked River, is another noteworthy feeder of the lake, whose shores are partly marshy, partly bordered by prairies and mountains. The lake is embellished by a number of pretty little islands, is twenty-five miles long in an air-line, and varies between three and seven miles in width. On the eastern shores the waters are more shallow than on the western.

[103] The waters of the lake first empty themselves through Link River (I-ulalóna), and after a mile's course fall over a rocky ledge at the town of Linkville. From there onward the stream takes the name of Klamath River. Passing through a marsh, it receives the waters of Little Klamath Lake, then winds its circuitous way towards the Pacific Ocean through a hilly and wooded country, cañons, and rapids, innavigable for craft of any

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

133 considerable size.* Hot springs of sulphuric taste flow westward east of Linkville, one of them showing a temperature of 190° Fahr.

The Klamath Reservation is studded with a large number of isolated and short volcanic hill ridges, with a general direction from northwest to southeast. South of Klamath Marsh there are elevations culminating at 5,650 and 6,000 feet, and in Fuego Mountain 7,020 feet are attained. Yámsi Peak, between Klamath Marsh and Sykan Marsh (5,170 feet) reaches an altitude of not less than 8,242 feet, thus rivaling many peaks of the [657] Cascade Range. The Black Hills, south of Sykan (Saikéni) Marsh, rise to 133 6,410 feet, but are surpassed by several elevations south of Sprague River, 103 near the middle course of which the Yáneka Agency (4,450 feet) is situated. Sprague River (P'lafkná kóke), the most considerable tributary of Williamson River, drains a valley rich in productive bottoms and in timber.

The basaltic ridge, which forms a spur of the Cascade Range and passes east of Fort Klamath (I-ukák), slopes down very abruptly toward the Quaternary lake basin, now forming a low marshy prairie and watered by Wood River (E-ukalkshíni kóke), which enters upper Klamath Lake near Kohásht and by Seven Mile Creek, nearer the Cascade Range. This basaltic spur, called Yánalti by the Indians, represents the eastern side of a huge fault-fissure. Its altitude constantly decreases until it is crossed by a rivulet one-eighth of a mile long, called Beetle's Rest (Tgúlutcham Kshutē'lsh), which issues from a pond, drives a mill, and then joins Crooked River (Yánalti kóke, or Tutashtalíksini kóke). This beautiful spring and stream were selected by the Government as the site for the Klamath Agency buildings. The old agency at Kohásht (Guhuáshkshi or "Starting-place") on the lake, three miles south, was abandoned, and a subagency established at Yáneka. The agency buildings are hidden in a grove of lofty pine trees. South of these the ridge rises again and culminates in an elevation, called Pítsua (4,680 feet). The junction of Sprague and Williamson Rivers is marked by a rock called Ktái-Tupákshi, and described in Dictionary, page 149, as of mythic fame. South of Sprague River the ledge rises again, and, approaching close to the lake shore, forms Modoc Point, a bold head-

[114] * I have not been able to visit *personally* other parts of the Klamath highlands than the eastern shore of Upper Klamath Lake, from Fort Klamath to Linkville.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

103 land, which culminates in an elevation east of it, measuring 6,650 feet, in
133 Nflaks Mountain (Nflakshi, "Daybreak"), on the lake shore, and in Swan Lake Point (7,200 feet), about eight miles from Klamath Lake. A deep depression south of this height is Swan Lake Valley (4,270 feet), and a high hill north of the two, near Sprague River, is called Saddle Mountain (6,976 feet). Yáneks Butte, with a summit of 7,277 feet, lies midway between the headwaters of Sprague River and the Lost River Valley. A long and steep ridge, called the Plum Hills, rises between Nflaks and the town of Linkville.

We now arrive at what is called the "Old Modoc Country." The main seat of the Modoc people was the valley of Lost River, the shores of Tule and of Little Klamath Lake. Lost River follows a winding course about as long as that of Williamson River, but lies in a more genial climate. The soil is formed of sandstone interstratified with infusorial marls. Nushaltkága is one of its northern side valleys. At the Natural Bridge (Tilhuántko) these strata have been upheaved by a fault, so that Lost River passes underneath. The sandstone is of volcanic origin, and contains pumice and black scoria in rounded masses, often of the size of an egg. The largest part of Tule Lake, also called Rhett Lake and Modoc Lake (Móatak, Móatokni é-ush), lies within the boundaries of California. It is drained by evaporation only, has extinct craters on its shores, and the celebrated Lava Beds, long inhabited by the Kómbatwash Indians, lie on its southern end.

Clear Lake, also called Wright Lake (by the Modocs, Tchápgo), is a crater basin, with the water surface lying considerably below the surrounding country. Its outlet is a tributary of Lost River, but is filled with water in the cooler season only. Little or Lower Klamath Lake (Aká-ushkni é-ush) is fed by Cottonwood Creek, and on its southern side had several Indian settlements, like Agáwesh. It has an altitude of 4,175 feet, and belongs to the drainage basin of Klamath River. South of these lakes there are considerable volcanic formations, which, however, lie beyond the pale of our descriptive sketch.

133 Peculiar to this volcanic tract is the frequent phenomenon of the pond sources (wélwash, nushaltkága). These sources are voluminous springs of limpid water, which issue from the ground at the border of the ponds with

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

133 a strong bubbling motion, without any indication of other springs in the vicinity. They are met with in soil formed of volcanic sands and detritus, have a rounded shape with steep borders, and form the principal feeders of the streams into which they empty. Ponds like these mainly occur in wooded spots. Some of them have a diameter of one hundred feet and more, and are populated by fish and amphibians of all kinds.

The lake region east of the Reservation was often visited in the hunting and fishing season by the Klamath Lake, Modoc, and especially by the Snake Indians. Goose Lake was one of the principal resorts of the Snake and the Pit River Indians; and even now the numerous rivulets flowing into it make its shores desirable to American stockmen and settlers. Warner [103] (or Christmas) Lake, fully thirty-five miles in length, was once enlivened by the troops camping at Fort Warner, on its eastern side.* Chewaukan Marsh (Tchuayẽ'ni) has its name from the tchuá or "water potato", the fruit of *Sagittaria*, and is by its outlet connected with Abert Lake.

The Indians of the Reservation annually repair about the month of June to Klamath Marsh (É-ukshi) to fish, hunt, and gather berries and wókash or pond-lily seed, which is one of their staple foods. Its surface is somewhat less than that of Upper Klamath Lake. Its shores are high on the southeastern, low and marshy on the northwestern side. Water appears at single places only, insufficient to warrant the marsh being called, as it often is, a lake.

137 The Oregonian portions of the country described belong politically to Klamath and to Lake Counties, the county seats of which are Linkville and Lakeview, on the northern end of Goose Lake. The latter place also contains a United States land office.

FLORA AND FAUNA.

Vegetation usually gives a characteristic stamp to a country, but in arid districts, as those of the Klamath highlands, it is rather the geological features which leave an impress on our minds. The further we recede from

[113]

* Goose and Warner Lakes are described in Lieutenant Wheeler's Report, Annual Report of Chief of Engineers, 1878, 8°. Appendix N N, pp. 113–120. Goose Lake, by Stephen Powers, in "A Pony Ride on Pit River," Overland Monthly of San Francisco, October, 1874, pp. 342–351.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

361 transitory camps are marked by frail willow lodges (látchash, stinā'sh) or
[342] other light structures. Indian camps are as a rule located near rivers, brooks, marshes, springs, or lakes. Hunters generally erect their lodges in convenient places to overlook a considerable extent of territory.

In the lists below the order in which the localities are mentioned indicates the direction in which they follow each other. I obtained them from the two interpreters of the reservation, Dave Hill and Charles Preston; and as regards the old Modoc country, from Jennie Lovwer, a Modoc girl living in the Indian Territory, who remembered these places from her youth. The grammatic analysis of the local names will in many instances be found in the Dictionary.

CAMPING PLACES ON KLAMATH MARSH.

• 103 The permanent dwellings upon this marsh have all been abandoned;
361 but the Modocs and Klamath Lakes, together with some Snake Indians from Sprague River, resort there annually, when the pond-lily seed and the berries ripen, for a period of about six weeks. Its shores were permanently inhabited in 1853, when visited by the United States exploration party under
[133] Lieutenants Williamson and Abbott, and even later. Dave Hill's list below follows the localities in their topographic order from northeast to southwest and along the southeastern elevated shore of the marsh, which at some places can be crossed on foot. A few rocky elevations exist also on the northeast end of the marsh.

Katā'gsi "stumpy bushes."
Táktaklishkshi "reddish spot."
Yaúkĕlam Láshi "eagle wing."
Yásh-Lamā'ds "projecting willow."
Spúklish Láwish "sweat lodge on promontory."
Mbákualsi "at the withered tree."
Kmutchuyáksi "at the old man's rock;" a man-shaped rock formation near the open waters of the marsh and visible at some distance.
Lalawasχĕ'ni "slaty rock."
Taktχish "cricket noise."
Tsásam Péwas "skunk's dive."
Ktsí-Wasi "rocky hollow."
Snálsχĕni "at the rock-pile."
Lúlpakat "chalk quarry."
Kapgā'ksi "dwarf-pine thicket."
Wáptasχĕni "water moving through ponds perceptibly."
Tchókeam Pnísh "pumice-stone nose."
Kákai "raven's nest."
Íwal "land's end."
Luyánsti "within the circle."
Yaúkĕlam Snólash "eagle nest."
Tchíkas-Walákish "bird-watch;" secreted spot where hunters watch their feathered game.
Tuílkat "at the small rail pyramid."
Awaluashχĕ'ni "at the island."

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

103 361 Tχalamgíplis "back away from the west;" probably referring to a turn of the shore-line.

Wák-Talíksi "white pine on water-line."

Wíshinkam Tínuash "drowned snake;" place where a garter snake was found drowned in the open waters of the marsh.

Lgû'm-Ă-ushi "coal lake," with waters looking as black as coal.

Súmde "at the mouth or outlet."

Núskal "skull-place;" a human skull was once found there. This is one of the spots where the natives submerge their dug-out canoes in the mud or sand at the bottom of the lake for the wintry season.

Some of the above places near the outlet are also mentioned in Pete's Text on the "Seasons of the Year," and the following additional may be inserted here from it (74, 15–17):

Lĕmé-isham Nutĕ'ks "impression of thunderbolt."

Lál'läks "steep little eminence."

Stópalsh-tamā'ds "peeled pine standing alone."

K̲ák̲-Ksháwaliäksh "raven on the pole."

CAMPS ALONG WILLIAMSON RIVER.

[133] In this list Dave Hill enumerated old camps and present locations of lodges (1877) on both sides of Williamson River, from the lower end of Klamath Marsh (4,547 feet) to Upper Klamath Lake. The river runs for six miles or more through a ravine about two hundred feet deep, and the road follows it on the east side, leading over the hills. The wigwams are built in proximity to the river course. At its outlet Williamson River forms a delta, projecting far out into the lake, and filled with bulrushes.*

Kakagō'si "at the ford."

Samka-ushχā'ni "cliffs in the river;" a fishing place.

Yále-alant "clear waters."

Tánua-Lutílsh "flat rocks under the water."

K̲ä'k̲-Talíksh, or K̲ä'k̲-Talísh "twin rocky pillars."

Awalokáksaksi "at the little island."

Mbúshaksham Wā'sh "where obsidian is found."

Tχálmakstant (supply: Ktái-Tupáksi) "on the west side of (Standing Rock)."

Tchpinóksaksi "at the graveyard;" cemetery and ancient cremation ground of the É-ukshikni.

Ktá-iti "place of rocks."

Tchikēsi "at the submerged spot."

Kúltam Wā'sh "otter's home."

Stílakgish "place to watch fish."

Yá aga "little willows." Here the road from Linkville to Fort Klamath crosses Williamson River on a wooden bridge built by the United States Government; here is also the center of the Indian settlements on Williamson River.

Kúls-Tgé-ush, or Kúlsam-Tgé-us "badger standing in the water."

Witā'mamtsi "where the black bear was."

Kuyám-Skā-iks "crawfish trail."

Slánkoshksōksi, or Shlankoshkshû'kshi "where the bridge was."

K̲ok̲áksi "at the brooklet."

Kuyága, a former cremation place in the vicinity of Yá aga.

* Compare Professor Newberry's description, pp. 38, 39, and Lieutenant Williamson's report (part I), p. 68.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

ETHNOGRAPHIC SKETCH.

CAMPING PLACES AND OTHER LOCALITIES AROUND UPPER KLAMATH LAKE.

103
361 Places situated on the lake are as follows:

Skohuńshki, commonly called Kohúshti, Kuhuńshti by Americans and Indians, "starting place of canoes, boats." Formerly location of the United States Agency; now numbering four or five Indian lodges.

Tulísh, fishing place near the outlet of Williamson River: "spawning place."

Tókua or Túkua, near the outlet of Williamson River. From this the neighboring part of the lake is sometimes called Túkua Lake.

Nflakshi: lit. "dawn of day;" is now used to designate Modoc Point also, though it properly refers to the Nflaks mountain ridge only.

Á-ushmē, an island in the lake near Modoc Point.

Shuyakē'ksi or "jumping place."

I-ulalóna, or Yulalónan, Link River above the falls at Linkville; lit. "rubbing, moving to and fro." The name was afterwards transferred to the town of Linkville, which is also called Tiwishχē'ni "where the cascade noise is."

Uχótuash, name of an island near Linkville.

Wákaksi Spúklish, a ceremonial sweat-lodge on west side of the lake.

Kúmbat "in the rocks." Locality on western side of lake, called Rocky Point.

Lúkuashti "at the hot water." Name for the hot sulphuric springs about half a mile east and northeast of the town of Linkville, and of some others west of that town.

EMINENCES AROUND UPPER KLAMATH LAKE.

Of the majority of these names of hills and mountains I could not obtain the English name, the usual excuse being that they had only Indian names.

In Cascade Range:

Giwash, or Géwash, Mount Scott; Giwash é ush, Crater Lake, in a depression west of Mount Scott.

Kukumē'kshi "at the caves or hollows;" northwest of the Agency.

Kakásam Yaina "mountain of the great blue heron;" northwest of Agency.

Mō'dshi Yaina or Long Pine; lit. "on the large mountain;" mō'dshi or mū'nptchi is a compound of the adjective múni, great, large.

Mbá-ush Shnékash "bosom burnt through," legendary name of a mountain located west southwest of the Agency; mbá-ush here refers to a piece of buckskin serving to cover the bosom.

Kē'sh yainatat, Mount Pitt, a high mountain lying southwest of the Agency. The Modocs call it Mēlafksi "steepness;" the Klamath Lake term signifies "snow on the mountain," snow-capped peak. Only in the warmest months Mount Pitt is free of snow.

Tilχo-it, an eminence south of Mount Pitt; lit. "drip water."

Wákakshi, Kē'kāshti, Tchiutchiwāsamtch, mountains bordering the southwestern portion of Upper Klamath Lake.

On the east shore of the lake:

Wátanka, a hill on southeastern side of the lake.

Kálalka, hill near Captain Ferree's house, south of the Nflaks ridge. A ceremonial sweat-lodge stands in the vicinity.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

103 361

Nílaksi, lit. "daybreak;" a point of the steep ridge of the same name extending from Modoc Point, on east side of lake, along the shore, and thence in the direction of Lost River Valley.

Wálpi, Múyant, Tóplamẽni, Láyit: other elevations of the Nílaksi hill ridge.

Pítsna, hill ridge extending north of Williamson River.

Yánalti or Yánaldi, a steep volcanic range stretching due north from the Agency to Fort Klamath and beyond it. It is the continuation of the Pitsna ridge.

E-ukalksíni Spû'klish is an ancient ceremonial sweat-lodge near Wood River, and not very distant from Fort Klamath (I-ukák).

CAMPING PLACES IN SPRAGUE RIVER VALLEY.

Of this portion of the reservation I submit two separate lists of local nomenclature. The more extensive one I obtained from Charles Preston, who remembered more place names because he then was employed at the Yáneks subagency, which lies near the center of the Sprague River settlements. Both lists follow the course of the river from east to west. Both Sprague River and the settlements above Yáneks are frequently called P'laí, "above".

Charles Preston's list:

Tsuitiákshi "dog-rose patch," near headwaters.

Ulálkshi "cottonwood."

Pálau É-ush "dry lake;" a large flat rock is near the river.

Welékag-Knuklĕkshákshi "at the stooping old woman," called so from a rock suggesting this name.

Aísh Tkalíka "column rock."

Tsáyeak Tkáwals "standing boy," from a rock of a boy-like shape.

Snítstis.

Wúksi "fire-place;" at same place as Snítstis.

Tchá'kĕle Tsíwish "running with blood;" a little spring with reddish water; a settlement of Snake Indians.

Kŏs Tuĕts "standing pine;" settled by Snake Indians.

Kawamkshí'ksh "eel fishery."

Snawáti "ford, crossing-place."

Lúldam Tchí'ksh "winter village."

Spawafíksh, on bank of Sprague River.

Yaínaga "Little Butte," a hill at the subagency.

Yaínaksh, Yáneka, "at the Little Butte;" location of subagency buildings, two miles from Sprague River, on left-hand side.

Tatátmi, a butte or hillock in the vicinity.

Lámkosh "willows;" name of a creek, called by Americans "Whiskey Creek."

Skûwashkshi, or Skû'wash, "projecting rocks."

Ká'tai, name of a little water spring.

Lúlukuashti "at the warm spring."

Tchákawĕtch.

Káwa "eel spring;" inhabited by Modocs.

Yétkash.

Uɣáshksh "in the coomb."

Káktsamkshi, name of a spring and creek at the subagency.

Té-unŏlsh "spring running down from a hill."

Uɣadé ush "planting a willow." (?)

Shlokópashkshi "at the house cavity."

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

103 Awalókat "at Little Island," in Sprague River.
361. Né-ukish "confluence."

Dave Hill's list:

Híshtish Luélks "Little Sucker Fishery," on headwaters.
Kailu-Tálam, for Ktä'lu Tkálamnish "juniper tree standing on an eminence."
Hópats "passage" to the timber.
Lúldam Tchi'ksh "winter houses."
Tsänódanksh "confluence."
Yaínakshi "at the Small Butte."
Stáktaks "end of hill."
Kĕmútcham Látsaskshi "at the old man's house," name of a hill; kĕmútcham is said to stand here for K'mukámtsam.
Káwamχäni "eel spring."
Kókaχäni, or Kókäksi "at the creek."
Kumä'ksi "at the cave."
Kátsuäts "rocks sloping into the river."
Nakóksiks "river dam, river barrage," established for the capture of fish.
Ktaí-Túpaksi, or Ktá-i-Tópoks, "standing rock," situated near junction of Sprague with Williamson River.

CAMPING PLACES OF THE MODOC COUNTRY.

000 On Lost River, close to Tule Lake, were the following camping places: Wá-isha, where Lost River was crossed, three or four miles northwest of the lake, and near the hills which culminate in Laki Peak; Wátchamshwash, a village upon the river, close to the lake; Nakōshχē'ni "at the dam," at the mouth of Tule Lake.

On Tule Lake, also called Modoc Lake, Rhett Lake: Páshχa, or Pásχa, name of a creek and a little Modoc village on the northwest shore, whose inhabitants were called Páshχanuash; Kálelk, camp near Pásχa, on northern shore; Lé-ush, on northern shore; Welwashχē'ni "at the large spring," east side of the lake, where Miller's house is; Wukaχē'ni "at the coomb," one mile and a half east of Welwashχē'ni; Kē'sh-Láktchuish "where ipo grows (on rocks)," on the southeastern side of the lake; Kúmbat "in the caves," on the rocky southern side of the lake, once inhabited by about one hundred Kúmbatwash, who were mainly Modocs, with admixture of Pit River, Shasti, and Klamath Lake Indians.

On Little or Lower Klamath Lake: Agáwesh, a permanent Modoc settlement upon what is now called "Fairchild's farm," southwestern shore; Ke-utchishχē'ni "where the wolf-rock stands," upon Hot Creek; Sputuishχē'ni "at the diving place," lying close to Ke-utchishχē'ni, where young men were plunging in cold water for initiation; Shapashχē'ni "where sun and moon live," camping place on the southeastern shore, where a crescent-shaped rock is standing; Stuikishχē'ni "at the canoe bay," on north side of the lake.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

THE KLAMATH LAKE INDIANS.

101 [197] The Klamath Lake Indians number more than twice as many as the Modoc Indians. They speak the northern dialect and form the northern chieftaincy, the head chief residing now at Yá-aga, on Williamson River. [361] [103] Their dwellings are scattered along the eastern shore of Upper Klamath Lake (É-ush) and upon the lower course of Williamson (Kókętat) and Sprague Rivers (P'laí). They call themselves É-ukshikni máklaks, abbreviated into É-ukshikni, É-ukskni, Ă-uksni *people at the lake*. The Shasti near Yreka, Cal., call them Aúksiwash, some western Shasti: Makaítserk; by the Pit River Indians they are called Alámmimakt ísh, from Alámmig, their name for Upper Klamath Lake; by the Kalapuya Indians, Athlámeth; by the Snake Indians, Sáyi.

According to locality the Klamath Lake people may be subdivided into the following groups: The people at the agency; the people at Kohásht, at Yá-aga, at Modoc Point and upon Sprague River. Their settlements at Klamath Marsh, at Nílaks and at Linkville are now abandoned; the last named (Yulalóna) was held by them and the Modocs in common.

THE MODOC INDIANS.

000 The Modoc Indians speak the southern dialect, and before the war of 1872–1873 formed the southern division or chieftaincy, extending over Lost River Valley (Kókętat) and the shores of Little Klamath and Tule Lake. Of their number one hundred and fifty or more live on middle course of Sprague River; some have taken up lands in their old homes, which they cultivate in their quality of American citizens, and the rest are exiles upon the Quapaw Reservation, Indian Territory. They call themselves Móatokni máklaks, abbreviated Móatokni, Mŏ'dokni, Mŏ'dokish, *living at Moatak*, this being the name of Modoc or Tule Lake: "in the extreme south." A portion of the Pit River Indians calls them Lutuámi, "*lake*," by which Tule Lake is meant; another, through a difference of dialect, Lutmáwi. The Shasti Indians of Yreka call them Pχánai, the Sahaptins upon and near Columbia River call them Mówatak, the Snake Indians, Saidoka.

The more important local divisions of this people were the groups at Little Klamath Lake (Agáweshkni), the Kúmbatwash and the Pászamash

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

28, 2. gépkapsh, formed by syllabic elision from gepkápkash; cf. 29, 19.

28, 2. sákatla, to come up, to arrive by the trail.

28, 3 and 4. wéwalíka pí'la, the old women only; the younger ones, on whom principally devolves the work of wókash-gathering, found time to escape in their canoes from the raiders.

28, 4. k'lewidsháp-ka. The men had gone fishing to distant places, leaving their females in the camp, not apprehensive of any hostile attack.

28, 8. kilô's, or kilû's, is the epithet given to "Dry-Leg", the Snake chief; it means a bold fighter, leader of a fighting band; literally: "irate, wrathful", and may be here taken as an equivalent to "war-chief" (sesaclólish lakí).

28, 13. Moadoki'sh, apocopated for Moadokíshash; also 28, 1: wéwanuish (wéwnu'sh) for wewanníshash (shliá gépkapsh). Ná'lsh tchi'sh, *us* also; that is, we of the Klamath Lake tribe, were gathered by Mr. Perit Huntington into one district, the newly established Klamath Reservation. A large number of the Lake People were then scattered about Klamath Marsh, which is visited by them now in summer only for fishing, gathering wókash and berries, and for hunting.

28, 14. Dave Hill, now interpreter (lúldatkish) at the Klamath Lake Agency, took a part in this short but interesting expedition, in the capacity of an Indian scout. He fixes himself the date of it by the words "tína illolólatko", or a *full* year after the Indians had been gathered on the Reservation by Mr. Perit Huntington. The treaty was concluded on October 14, 1864, and the campaign was undertaken in 1866 by a small body of American troops for the purpose of bringing back to the Reservation a band of Snake Indians who had run away from it. This unruly tribe, jealous of its former independence, has left the Reservation even since then, and could only after much exertion be induced to return. The fights took place west of Warner Lake, and north of the border-line between California and Nevada, within the former haunts of these western Shoshonis.

The Report of the Acting Commissioner of Indian Affairs for 1867, page 99 sq., mentions this expedition in the following laconic terms: "October 27, 1866, troops consisting of 21 men, First Oregon infantry, and five Indian Klamath scouts, under Lieutenant Oatman, and 27 men, First Oregon cavalry, under Lieutenant Small, had a fight with a band of hostile Snake Indians near Lake Abbott [should read: Abert], in the Klamath country, Southern Oregon. The Indians had so chosen their position that the troops were obliged to dismount to attack them. The fight lasted one and a half hour, and 14 Indians were killed and many wounded."

On page 100 of the same Report, another fight against Snake Indians is spoken of: "Late in November, 1866, in a conflict between the troops and Snake Indians near Fort Klamath, 10 Snake Indians were killed by the troops, and three more by the friendly Klamath and Moadocs who accompanied them." This may have been the same fight as the one above, reported with much less accuracy of detail.

29, 3. Spá-ish Valley, name corrupted from Surprise Valley. This valley is situated in the northeastern angle of California, and on the shore of its two alkali lakes several American settlements have sprung up. A few Snake Indians live peaceably around Fort Bidwell, which is located at the northern extremity of the valley.

29, 10. tálaat tzalamti'tal, consonantic assimilation for tálank tzalamti'tal, due west.

29, 17 and 19. nä'ts, natch, for nä'ls, nä'lash, nä'lash, *us*; náts a gépkal, for nä'lash a gépknash í.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

000 37, 21. gûta means: came near (them); hence gutámpka: attacked (them).

37, 21. shéllual. The battle of Jan. 17, 1873 was the result of a combined attack of the troops on the lava beds from two sides. Owing to a thick fog, which prevailed through the whole day, the troops had to retreat with heavy losses and without gaining any advantages.

38, 1. tánkt, although adverb, has here the force of a pre- or postposition in connection with génnish.

38, 4. shutánktgi. The Peace Commission, as appointed by the Secretary of the Interior, Hon. C. Delano, consisted of A. B. Meacham, Superintendent of Indian Affairs in Oregon; of Jesse Applegate and Samuel Case. They met in Linkville on Feb. 15, and were rejoined there by Brigadier-Gen. Edward R. S. Canby, commanding the Department of the Columbia, as the representative of the army in this commission. O. P. Applegate was appointed clerk of the commission.

[103] 38, 6. Vûlálkshi. The Klamath Lake Indians call that rivulet Kawé-utchaltko kokága, or: Eel Creek.

38, 7. nâ'lâm kâlâtat: on Californian territory; the place being a few miles south of the Oregon State border.

38, 12. hassasnakitámpka. This interview had not the desired result, and no other authority mentions the conclusion of an armistice. From the second peace-meeting Steele, Fairchild, and the Riddles returned on March 1; they had been in Jack's headquarters in the cave and found the chief sick. No result could be obtained then nor by any of the subsequent negotiations.

38, 13. Squire, or Judge Elijah Steele, a pioneer, and citizen of Yreka, Siskiyou Co., Cal., in 1864 Superintending Indian Agent for the Northern District of California, a steady protector of the interests of the Indians, and therefore most popular among the Klamath Lakes, Modocs, Pit Rivers, Shastis and Wintoons.—Mr. William Atwell, of Sacramento, Cal., correspondent of the "*Sacramento Record*" at the time of the Modoc war.

38, 15. The term palpal-tcholeks-gítko is very little in use among the Klamath Lakes and Modocs, for the Americans are most generally named by them Bóshtin, Bóshtin máklaks.

38, 17. kópa for the Klamath Lake term hushkánka.

38, 18. Other forms for ktáyat are: ktá-itat, distributive: ktaktíyat, ktaktíyatat; in the Klamath Lake dialect: ktaiksáksi, distributive: ktaktikaksi.

39, 1. gékish or gékiash k'lewinápka: until you will yield to his entreaties; until you will give yourself up to him.

39, 3. Yamakíshash: "The wicked Oregonians" are the white settlers on Lost River. 40, 17, they are called Óreginkni Bóshtin. Yamakíshash, being the subject of shuénktgi, has to stand in the objective case.

39, 10. pálla. The location of the possessive case *after* the governing substantive (here: wátch, *horses*) is rather unfrequent. The horses, 34 in number, were captured during a raid or reconnaissance, which Capt. Biddle, of Camp Halleck (Nevada), made with fifty men of Troop K, First Cavalry, on March 13, 1873. His men met four Indians herding the horses. While bringing the horses to Van Bremer's ranch, on Willow Creek, the troops were not attacked.

39, 11. shewanapélítki. The language likes to form inverted sentences like this,

All these different kinds of sacks or bags were originally made of bulrush-stalks (tule) and the táyash was made of straw.

74, 11. kaítus nû kā'ila. The sense is incomplete. Probably shâyuukta is left out: "I do not know of any in the whole country", kāila often standing for kāilatat.

74, 14. áwalues. There are several islands in the shallow waters of the vast extent of Klamath Marsh, but only *one* is meant here.

74, 15. wō'ns ílktsat. They submerge their dug-outs at several places on the beach, where they are certain to find them in the next wókash-season.

74, 17. pi'la wi'hla (or pila willash) contains perhaps a proper name of a locality, or stands in connection with Tóilkat, "at the Rail-Pyramid"; willhaslash means top, apex. The stations from the "Ford" to "Bird's Lookout" are passed by the tribe when they return home with the lily-seed harvest-crop. "They drop the rifle" is: they take a rest. All these localities are either on the open waters of Klamath Marsh or on Williamson River, which forms its outlet.

75, 1. iwí-idaha wókash. The distance between Klamath Marsh and the Williamson River is from 20 to 25 miles, and horses carrying wókash can make it in one day. The next day they return to carry another load.

75, 2. nátoks waítuapk: we will lie over one day to let our horses rest, or recover from the swellings on their backs. Nátoks stands for nát toks.

75, 5. klá-ads is probably a kind of wild prunes. See Dictionary: kēlátch.

75, 8. widsíka íwam. "Some are economical with their own berries, and prefer not to scatter them in the hands of others"; íwam, huckleberry, has become the generic term for all berries, and i-umā'mi is "*berry-season*".

75, 11. spû'klish here means the large communal sweat-house; it is used frequently for dances and kshiuwálylshtat, contr. kshiû'lylshtat might stand instead of spúklishtat.

75, 11. papiā'na, vocalic dissimilation for papa-éna; derived from pán, to eat.

75, 13. ati'sh etc. "Heap ye up that hay in two stacks, which must have a lengthy, long-stretching, and not a high, cone-shaped form!" For heaping up long stacks one verb is here used, and another for making the high, round ones.

PŪ'LAM SHUMSHE-ÉLSHTAT SHASHAPKĒLÉASH.

A SKETCH OF BALL'S MARRIED LIFE.

GIVEN BY DAVE HILL, SUBCHIEF, IN THE KLAMATH LAKE DIALECT.

Póluk kā'liak snáwäds t'shín. Tsúi snawä'dshla Pámpiam pä'-ia lupí';
Ball he without a wife grew up. Then he married Pámpi's daughter at first;

tsúi wä'kala, tsúi tatá mántsak mbusä'lan gí. Tsúi kä'tsa, tsúi mbusä'-
and she had a babe, and then quite a while he lived with (her). Then he left (her), and lived with

alpëli pän, tsúi pän kétsa sissû'kuk tsû'ssak. Násh wä'ka sham kläká, nā'sh
(her) again, and again left (her) quarreling continually. One babe to them died, another

tchía; at sa sipí'tya, tsúi nā's shnawä'dshla pän Látsam pä'-ia; wáts säwána
lived; still they separated, (her one (woman)) he married after (this) Látchash's daughter; horses he gave

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

77, 1. The name Púl is pronounced in very different ways, and most people think it is the English name Ball; Póluk is Pú'l hû'k; tchía, "lived", would be preferable to t'shín in this connection.

77, 2. 3. kĭ'tsa, kétsa properly means to cast away; here: to abandon, leave; almost identical with wutódsna occurring below, 78, 2.

77, 4. sĭwána saa: he did not give many horses for her to her parents.

78, 8. púllank saa. This shash properly refers to Pámpi and his family, for Púl's wife took the dug-out canoe of Pámpi and rowed with it to the soldiers. This was in the northeastern part of Upper Klamath Lake, and occurred in the winter of 1876–77.

78, 13. É-ustat is the location of the old agency buildings at Kohásht, in northeast corner of Upper Klamath Lake.

78, 14. hĭ'-i. On that occasion Ball left his wagon in the midst of the woods; hi, hi-i means "on the ground".

78, 15. nă'ulxa sha pă'n. About the middle of September 1877 a strong escort of Indians brought Ball and his wife to the "law-house" at the Klamath agency to be tried by the chiefs. A delay of several days occurred before he was confronted with the judges, and during the time he was imprisoned at the "akúkum-house", a strong log cabin at the agency serving as jail. He is still a very young man, and on being brought there he was allowed to ride on horseback with a rifle on his shoulders. His father is an Indian from the Spokane tribe, and Spúkăn is his name.

78, 16. sxókta, to pay a fine; to be fined (by the chiefs). See: "Legal Customs", 82, 5.

GAMES OF THE KLAMATH LAKE PEOPLE.

Obtained in the Klamath Lake Dialect from Minnie Proben.

I.

É-ukshikni shákĕluk shi-t'xaga yámnash, wátch, skútash tchish.
The Lake people in gambling win from each other beads, horses, blankets also.

Vû'nip shulshéshlank; láp mû'mĕni, sxû'tash tchish lápi ndshekáne.
With four (sticks) they play the stick-game; (there are) two thick (sticks). skin-covered sticks also two slender.

Ndshékanash sha sxétchashtka shlín, mû'mĕnish toksh a yû'shakĕnank
At the slender (sticks) they with index and middle finger guess, at the thick (ones) however (they) with index finger

shlín; vû'ish sha klátchnank shlín, txopowátka tch lénank shlín. Wû'ishtka
guess; at the v'dish they moving hand sideways guess, with the thumb also making a side move they guess By the v'dish

toks sha nă'shak kshĕ'sh wí-uka; sxétchashtka sha láp wí-uka kshĕ'sh,
they only one counting-stick (one) win; with index and middle finger they two win counting-sticks,

yû'shxish spélshisht. Tchúi sa kĕléwi udúiwisham l'xaguk nánuk.
the index having put forward. Then they step from the losers when they have won all (stakes).

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

94, 4. I-ulalónan or Yulalóna is the Indian name of the cascade of Link River above the town of Linkville, and for that town itself. The origin of this name is explained in 94, 5. 6, for the verb i-ulalóna means to move forth and back, referring here to the waters of the river receding under the pressure of the south wind.

94, 6. itklank, partic. pres. of itkal, means here: obtaining by basketfuls.

94, 9. The kĕnáwat is a plant growing high in the warm climate of Northern California, especially in the ancient habitat of the Shasti Indians, and in this myth it suggested itself to the Indians on account of its property of growing very fast.

95, 3. gĕ'hlapka: he swung himself into the nest by climbing over the rim. Cf. *Note* to 66, 13.

95, 10. kaiʒema K'mukámtchish for the regular form K'mukámtchash. Cf. 91, 8.

95, 15. skáyamtch etc. More plainly expressed this sentence runs as follows: sha skáyamna pásh tchish ámbu tchish; the first tchish being placed before pásh and appended to the apocopated skáyamna.

95, 16. shéwana here used differently from tchíya, which applies to liquids only.

95, 17. p'lû' itchuank seems to be a quite modern interpolation, for it smells of pomade and hair-oil; but it is as ancient as the myth itself.

95, 23. 96, 2. 3. 4. Tchíka. I have rendered this bird-name elsewhere by "Chaffinch," and Klétish by "Sandhill Crane".

96, 3. shlámia, to feel insulted. She resented it as an insult that the child called her deceased husband by name; for it was a capital crime among the ancestors of the present Klamaths to call a dead person's name for many years after his demise.

96, 5. hû'tna is changed to hû'tan on account of being followed by a word commencing with k.

96, 6. stiya. The custom of widows to put pitch or resin on their heads at the death of their husbands was abolished only at the time when cremation became a thing of the past.

96, 6. galdsha-ńyauk is a more explicit form of the participle; the verb gáldshui being the contracted form of galdsháwi.

96, 8. yámnashla. He used the bristles of porcupines to make necklaces of.

96, 11. umukáka m'na was the son of Aíshish and of the above mentioned Tchíka.

96, 11. 12. K'mukámtcham qualifies pâ'ks, not lúlukshtat.

96, 14. pakakóleshtka, verbal desiderative of pakakóla, to jerk away from. The suffix -óla indicates that K'múkamtch wore his tobacco-pipe tied to his body; he wore it on his neck.

96, 15. tchitchiks is used when speaking to children. It signifies *so, so!* and means: be quiet, shut up, stop!

96, 17. tchĕ'k gĕléwi. In similar connections this phrase very frequently ends a whole narrative in Modoc and Klamath. Here it means that Aíshish ceased to poke the pipe into the fire. Cf. 85, 10. 89, 7.

96, 18. medshá: he removed from that spot with all his wives and children. Ancient customs forbid the offspring to stay where the father had breathed his last.

96, 20. Gén hûnk nánuk etc. This portion of the myth describes the destruction of all the living organisms on earth by a general conflagration caused by K'múkamtch. Myths of this kind are suggested by intense heat experienced in summer. This mode of destroying life on earth is less frequently met with in myths than the drowning in a general flood.

*539 773 shlí'n K'mukámtsăm hû'nk únakag; tchúi sa híshlan. Tsaakayákalam
shot of K'mûkamtch the little one; then they shot at each other. Little Weasel's
vúnak hûnk shlín lû'pi K'mukámtcham vunáka; tchúi hû'nk hû'tkalpalank
boy shot first at K'mûkamtch's son; then (that one) jumping up again
3 shlín Tchashgáyam únaka, tchúi tsóka lápuk.
shot Weasel's son, then perished both.

At sáléki ptisísap sham. Tsashgái at káyaktsa, K'mukámts ká-i
Then missed (them) fathers (their) Weasel went searching, (but) K'mûkamtch not
káyaktcha, skû'lya tă'dah sá-utamank; slă'bopk hû'nitak tû' sas hishŏ'kst.
searched (for them), laid himself on bed but, wrapped up; he knew by himself, out there them to have killed each other.

NOTES.

Compare with this myth the first part of the "Mythic Tale of Old Marten" (Skélamtcham shashapkĕléash), which contains the same subject-matter.

[103] 107, 1. Yámsi, contraction of Yámashi. This is the name given at present to a mountain North of Klamath Marsh; from this direction the cold winds (yámsah) blow over the highlands on Upper Klamath Lake.

*539 773 192 193 107, 1. 3. 9. Tchâshgai sometimes occurs in the diminutive form Tchashgáyak, because the Weasel is regarded as the *younger* brother of the Marten.

107, 2. saûkin, a contraction of saigayĕ'ni: they went *to* the prairie, where the women were digging the edible roots.

107, 3. Skă'lamtc. I have given this myth elsewhere in a longer relation, where the part played here by K'mûkamtch is played by Skélamtch. Even in Dave Hill's relation the Marten is called, but once only, by its real name Skélamtch; K'mûkamtch and Skélamtch are mentioned *here* as identical. The term skĕ'l, when not employed in its mythologic sense, means a long piece or strip of tanned otter or marten skin, used for tying the hair, or for other purposes.

107, 3. 4. I'ktchatki snáweds etc. One woman only is mentioned here, instead of the two, whom Weaslet was ordered to bring home as wives for his brother K'mûkamtch and himself.

107, 5. wéwans a very common elision for wéwanuish.

107, 9. kaní ná-asht'? ellipse for kaní ná-asht gí'?

107, 10. nû ă'pkolatkdk. Instead of this may be said also, ă'pkatki gíula nû: "I strictly told (you) to bring in."

107, 13. sa waslalá. The two boys went together hunting chipmunks.

[411] 107, 14. shâwala to adjust stone-heads; shawalia, sa-ulía to adjust stone-heads for or in the interest of somebody. Flint-, obsidian- or iron heads are placed only on war-arrows or on arrows used in killing large game (ngé-iah, ngă'-iah); but the táldshi or lighter arrow, used in hunting birds, and the taldshiága, arrow used as boy's plaything, are usually provided with wooden points only.

107, 15. K'mukámts stûli sht pi'ts stands for K'mukámtchash stuli'sht pi'sh, the pronoun referring to the little son of K'mûkamtch.

107, 15. shli'sht. In this sentence m'nálah is the subject of shli'sht, and the direct object of shlín is not expressed.

107, 16. lă-udsha: they went out to play, from léwa, lă'wa to play.

III.

*539 773 K'múkamtch hû'nk nákosh hû'nk táplalash né-ulχa shne-uyalátki
K'mûkamtch a dam the loon ordered to destroy
shash. K'múkamtch hû'nk pi tpä'wa táplalash shnewî'tki gíug, pi ká-i
to them. K'mûkamtch he ordered the loon to destroy (it), (but) no
3 tuá kiä'm lúeluak. Hû'ksha hû'nk nakushkshákshni kú-idsha kiä'm
fish to kill. Those who dwelt at the dam rotten fish
nutuyakía nákosh gä'tant, K'mukámtchish shúguk, kú-idsha-kiä'm pátki
threw over the dam to the other side of, (for) K'mûkamtch to kill, rotten fish (he) go-
ing to eat. gíug. Tchúi K'múkamtch sháwiguk kŭ-i sham nákûsh shû'ta; tchúi
Then K'mûkamtch in wrath their dam spoiled; upon this
6 nákushχēnkni shlámiuk shtî'ya shishî'dsha shû'ktaldshank lák. Tchúi
the dam-neighbors in mourning pitch put on head, cutting off (their) hair. Then
*539 773 Ká-ag wétanta shash, ktá-i sha k'léka. Tchúyunk K'mukámtch lúpaksh
the Raven laughed at them, rocks they became. Hereupon K'mûkamtch chalk
192 shna-ulámna taplálash.
spit over the loon.

NOTES.

823 I. This myth intends to explain the existence of the large number of rocks found at the locality called Shúyuχalkshi.

196 193 131, 2. Ká-akamtch. The adjectives -amtch, -ámtchiksh appended to animal names designate mythologic characters. Adjectives of an equal meaning occur in all the western languages, as far as these have been studied. *Cf. Note* to 126, 11. 12.

825 II. In this myth, as well as in other grizzly bear stories recorded in this volume, this bear is always killed, conquered or cheated by his quicker and more cunning adversaries. Nevertheless his clumsy form and narrow, ferocious intellect are very popular among the tribes, who have invented and still invent numerous stories to illustrate his habits and disposition.

103 131, 5. Kíuti is the name of an Indian camping-place situated a short distance north of Modoc Point, on eastern shore of Upper Klamath Lake.

193 131, 6. hátkok qualifies shkû'lχa and yámnash is the indirect object of shûlû'tamantk. Shkû'lχa, nánuk yámnash shûlû'tamantko, wawakshnátko tchish: "he lay down to sleep, keeping all his neckwear on himself, and not taking off his moccasins." Shûlû'tamna can in other connections refer to the clothing, but here it has special reference to the beads.

131, 11. kti'nkuela. Tradition reports, that Old Grizzly was pushed over some of the high rocks at Modoc Point.

173 131, 13. Yámakishash etc. In these words may be recorded the reminiscence of an ancient fight between the Klamath people and some Northern tribe which had come South on a hunting expedition. A Klamath song-line given in this volume also recalls
*539 an ancient inroad made by the "Northerners". The grizzly bear represented the
773 Klamath tribe, the wolf the Northern Oregonians, perhaps as ancient totem signs; the
825 bear having been killed by an intruder, the Klamaths had to take revenge for the insult.
823 III. The object of this myth is to explain, among other things, the origin of the white spots on the head and back of the loon (táplal). But the myth as given in the

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

*539 141, 11. gi-nga for the more common ginga, ging.
192 141, 12. léwapka to play in the distance, out of sight, or unseen by us; but here
193 this term is more probably a synizesis of léwuapka, the future tense of léwa.

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*539 773 ● 103

NAMES BESTOWED ON UPPER KLAMATH LAKE LOCALITIES.

GIVEN BY DAVE HILL IN THE KLAMATH LAKE DIALECT.

K'mukámtch mat käíla shû'ta. Tsúyunks ä'-alk käíla shutólan:
K'mukamtch, as they say, the country made. The following names gave he, the country after creating;

Tuli'sh käíla E-ukski'shash shúta K'mukámts kiäm-luelkali'a; Tuli'sh tsí-
"Tuliah" place for the Lake people made K'mukamtch to be their fish-killing place; Tuliah,

3 hunk ä'lxa. "At hû'nk käíla git ktaíksi Shúyakēksh tchín ä'lxa; gitl
then he named it. "And that spot there where the rocks are, "Jumping-Rocks" as I name; here

shuyéakēks gi-uápka". E-ukskísas K'mukámts né-ulxank hemé'ze:
a leaping place shall be". To the Lake people K'mukamtch ordering said:

"Tû'kua ná-asnî kä'la nä'sni élxa gi'ta Tû'kua; Gû'mbat nä'snî git élxa;
"Tûkua as I a spot, as I name here Tûkua; Kúmbat as I there give name;

6 gíta Kä'lalksi nä'sni élxa gi'ta. Wakáksi spû'klishtat gi't i spû'kle-uapk;
there Dirt-heating place, as I give name there. At Wáka in the sweat-house there you shall sweat;

hä' me wéash k'lä'kuapk gi't i spû'kle-uapk, hä' mi snáwedsh kēlákuapk
if your child should die, there you shall sweat, if your wife should die,

git i spû'kle-uapk túnepni gitá; túnepni spû'kle-uapk snawédsh, hä' mi
there you shall sweat five (days) there; five (days) shall sweat (you) wife, if your

9 hishuáktch kēlä'kuapk. Túnepni spû'kle-uapk, tsúi kfllitk tsulä'ks gí'-
husband should die. Five (days) you shall sweat, then strong (your) body will

uapk, ká-i pálak i kēmútchuapk."
become, not fast you will become old."

"Nāsht ni ne-û'lxa Á-usmi shéshuapk; nä'sni élxa gēn käíla.
"Thus I ordain Á-usmi to be called; thus I give name to this spot.

12 Kohášhti ná-ast ni élka gi'ta. E-ukalkshi nä'sni élxa gi'ta; gi'tats spû'kle-
"Set out" thus I call that place. E-ukalkshi as I name this place; here also you shall

uapk, tuni'pni i spukle-uápku wéas k'lekáluk, tû'nipni snawédshēsh kēle-
sweat, five (days) you shall sweat a child after losing, five (days) a wife after

káluk hishuáksh tchish; ká-itoks mi su-ámoks kēlékst ká-i i spû'kle-uapk,
losing, a husband also; but not, your relatives having died not you (three) shall sweat,

15 hä' mi sa-ámoks nánuktua tsókuapk. Ká-i i gitá spû'kle-uapk ndānnántak:
if your kinsmen of all degrees shall have died. Not you there will sweat but for (three):

snawédshtat, hishuákshtat, wéashtat."
for wife, for husband, for child."

*539 773 103 "Nakótk Wí'tlas kokétat hí tchí'sh luélks-kiăm gí'-uapk; na-ást shé-
"By (the) dam Witlash in Williamson River there also a fish-killing place shall be; thus
shash élza ní: Ktá-i-Tupáksi. Mbû'saks nă'st shéshatk máklaks gí'-uapk;
name give I: Rocks-where-stand. "Obsidian" so called a people shall exist;
Smă'k nă'st sésatk gí'-uapk máklaks gí'ta. Kă'katils nă'st sésatk gí-uapk 3
"Hairy" so named shall exist a people there. "Armpit-hairy" so called shall exist
gí'ta máklaka."
there a people."

NOTES.

All Máklaks admit that K'múkamtch created their country, the earth and the universe, but as to the special process by which he created them they seem to have no definite idea, though they possess a multitude of myths for special creations.

Most of the places mentioned in this item are situated around Upper Klamath Lake. That they are localities inhabited for centuries past, and identified with the history of the tribe is proved by the fact that their naming is ascribed to K'múkamtch. The most noticeable of them are no doubt the three sweat-houses, all of which are of remote antiquity, and were put to use only when families were mourning the loss of one of their members. Two of them are quoted here: Wakáksi or Kăilalkalíni spúklish on west side of Lake and É-ukalksi, a short distance south of Fort Klamath. The third lies about three miles south of Modoc Point; it is called Ká-ashkahi spúklish.

*539 773 103 192 142, 1. kăila. About the meaning of this term in creation myths, cf. *Note* 96, 23. In other connections, in the present text, kăila or kĕ'la means spot, locality.

142, 2. 3. Tulish. To enable the Indians to catch fish at that place, K'múkamtch built for them, as tradition has it, an obstruction resembling a beaver-dam. Cf. nakótk, 142, 1.; gítl for gíta hí.

142, 3. 5. Túkna and Kohăshti are camping- and fishing-places on the eastern shore of the Lake. At Shuyakĕ'kish the Indians leap over rocks for amusement.

142, 5. ná-asni, nă'sni stands for ná-asht ní: "thus I".

142, 5. 11. Gúmbat is called Rocky Point by the white population, and lies on the western shore of Upper Klamath Lake. A-usmi is an island of the Lake.

142, 6. Wakáksi or Wáka is named after the tuákish-fowl whose cry is wáka wáka.

[765 177] 142, 6–10. 12–16. These mourning customs are gradually disappearing at the present time. One reason for this is the progressive assimilation of the tribes to American customs, another is the circumstance, that all of the three ancient sweat-houses are situated outside of the reservation limits.

142, 15. ndănnántak is composed of ndánnanti or ndánnantat ak: "only for three (kinds of relatives)".

[193] 142, 1. Nákotk is the instrumental case of nákŏsh, lumber-dam: "on account of its dam Witlas will be a fish-killing locality." A loon destroyed that dam by forcing its way under it; one of our texts gives this myth. Cf. 132, 1–8 and *Note* to 74, 2.

[829] 142, 2. 3. Mbû'saks, Smă'k and Kă'katils are names given in contempt or derision of the respective tribes; the latter to Indians living at the Dalles of Columbia River, Smă'k to a tribe living south of that locality. Cf. 103, 2. 3. Mbû'saka is a name for the Snake Indians.

#539

(23) PO: nen hay ʔi dič ʔat sʔabwapk, naʔas gi, wolanttaṅsam? (24) neṅs ʔa hon ho·t saṅa·Wawli, ge·.[83] čoy naʔas nis ge· wola·, ni·ya, "waq sa honk giwk ho·t sĺoqo·ps domi·, ʔewksi? (25) dam mat sa dank hi·t či·ya·, loldam gin?" (26) čoy ni naʔas, "q́ay ʔan sʔaywakta." (27) dam sa loldam či·ya· hi·t ʔewksi?

(28) AC: ʔi···, na·nok. (29) na·nok dak sa či·ya·. (30) domi· do· ć́is ʔewksi, domi· či·ya· ginḱi·ḿank. (31) na·nok waytas či·ya·, loldam gin. (32) čoy gida·na ge· maqlaqs či·ya·, domi·, ge· ć́is hoḿas hak blay, na·nok tompga goge.[84] (33) ge· či·ḱis ho·t do·tanna, ho·t sĺoqo·ps. (34) čoy naʔas hok nis dank (Proper name), "dwa· ge· waq giWi·s?" (35) čoy ni naʔas gi, "na·ĺam lis hok hi·t bloksisap či·ya· gida, ho·t—gome·ksi ho·t.[85] (36) ho·t hok gina· pelwi dank sĺoqo·ps hok, gew bloksam mat." (37) naʔas nis hok (Proper name of famous early chief) sʔabi·ya. (38) ho·t ʔa gida gi. (39) čoy sa honk naʔas ʔelga ʔiwli·wakni·—ho·t sĺoqo·ps hampga hi·t, naʔas nis.[86] (40) čoy hok hompči hak (Family name) hok na·ĺam bloksisap, či ʔan honk gist. (41) čoy či naʔas, "ʔi·, hoḿas dal hok? (42) q́ay ʔans kani sʔabi·ya," naʔas či honk. (43) "ʔi·, ge· lis hok či·kankḱis gida·na gi, gen, ge· q́ačẃe·č ho·t, ge· nen ýayńa—ho·t ýayńa naʔas se·satk q́ačẃe·č."[87]

(44) PO: dwa· čik hok q́ačẃe·č gi?

(45) AC: dwa· hak hok ga·ni hok dwa·—sʔasʔapgle·ʔas dwa·. (46) na·nok dwa· lis hok ýayńa waq hak ʔelgatk. (47) naʔas hok dank (Another person's name) ga·ʔa·k, "dwa· hok ne· ć́niWi·ĺs gi? (48) ć́niWi·ĺs lis, dwa· hok?"[88] (49) q́ay ʔa na·t honk sʔaywakta. (50) q́ay ʔa na·t ʔeʔalga ýayńa. (51) naʔas hak hok ge·t ʔeʔalgatk ýayńa ginkanga. (52) ʔaMḱa honk sʔott́ok hok blaydaĺkni· gen, naʔas ʔeʔalga ýayńa, naʔas čik. (53) dome·ńs ʔan honk wola·, gmočapks, čoy honk q́ay sʔaywakta honk. (54) qadak hak honk q́ay sʔaywakta, no·č honk q́ay sʔaywakta. (55) ʔeʔalgatk hok na·nok

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[192] [83]/ge·/ "this, this one" here refers to the investigator, whom Mrs. Ohles indicated by a gesture.

[103] [84]Mrs. Cowan may have been referring to the town of Bligh (Klamath {blay}) or using the form in its meaning of "above, up." The river mentioned is probably the Williamson River, but may refer to some other stream.

[103] [85]/gome·ksi/ "Cave-place" was a large settlement in aboriginal times. See no. 29 on the accompanying map in the appendix.

[86]/ʔiwli·wa/ "on the edge" was a village site. It seems to be the same as that mentioned by Spier, op. cit., on his map as no. 47 (no. 60 on the accompanying map in the appendix).

[87]The lexical meaning of /q́ačẃe·č/ could not be determined. For its location, see no. 27 on the accompanying map in the appendix.

[88]/ć́niWi·ĺs/ also was not analyzable. Mrs. Cowan did not give its location.

(23) PO: Would you tell something good, do thus (?) [at our] asking? 539*
(24) That's what he wants, this one, and he asked me thus, a little while 124
ago, "Why are there so many house-pits, on the Marsh? (25) Did they 173
live there at that time, even in the winter?" (26) And I said, "I do not
know." (27) Did they live there on the Marsh in the wintertime? [361]

(28) AC: Yes, all. (29) They lived everywhere. (30) Many there on the Marsh too, many lived all around it. (31) They lived [there] every day, even in winter. (32) And these Indians lived around here, many, the same way these [people lived] also up above, all the length of the river. (33) These living places were over there, those house-pits. [342]
(34) Thus (Proper name) said to me long ago, "What did this used to be?"
(35) So I said, "Our grandfathers used to live there, that—at that Qome·kai.
(36) The house-pit was on this side long ago, that of my Grandfather (father's father)." (37) Thus that (Proper name) told me. (38) It was there. (39) And they called [them] "?iwli·wakni·" that house-pit lies there, he told me. (40) And in that same way those (Proper name) are our grandfathers, as I told [her, i.e., the questioner mentioned above in Sentence (34)]. (41) So [she] said, "Yes, was it thus? (42) No one told me," [she] said. (43) "Yes, these were living places all around here, this, this was Qaẃe·š, this mountain—the mountain was called Qaẃe·š." [103]

(44) PO: What is that Qaẃe·š?

(45) It is something from the old times—some myth. (46) All of the mountains were named some way. (47) Thus said (Another proper name) long ago, "What is that ČniWi·la? (48) ČniWi·la, what is it?" (49) We do not know. (50) We did not name the mountains. (51) Thus mountains were named thus around. (52) Perhaps when God made this, He named the mountains, thus. (53) I asked many, old persons, and they did not know it. (54) Truly they did not know it, [and] I also do not know.

[TEXT CONTINUED ON PAGE 161]

#539 ge· gini·ganča. (56) čoy nis la·bi danḱa·k wola· naʔas, "dat mat hok komčewi·s gi?" naʔas nis, "hadakt hak maqlaqs gitk, dat hok gi?" (57) čoy nis danḱa·k (Woman's name) ćis glegatk, "dat mat hok ni·Laqksi gi?"

(58) PO: dwa· hok komčewi·s?

(59) AC: ʔi·, naʔas hak lis hok se·satk ʔewksi. (60) ʔiwʔa·ĺa. (61) čoy či naʔas, "ge· lis ginYapga ni·Laqksi. (62) ho·t na·nok maqlaqsam či·ḱis, ho·t ge· sohi·yagye·ks—na·nok ginYapga, ʔiWLaLLo·ńakni·, domi· maqlaqs či·ya·."

(63) PO: dam mat ʔi ʔewksi se·sas sʔaywakta? (64)—waq sa se·sapks gist. (65) no· dak honk bil ho·skanga, dada·t ni ḱičḱa·ni do·st na·t ťoho·salča ćosak—lḱom ʔews. (66) čoy ʔan honk gesga gaẃals, pačit. (67) čoy sgotq́aks, gesga ʔan honk pačit gaẃals. (68) čoy basdin honk ha·g krik či ʔelgank, do·st na·t dank q́la·čĺa.[89] (69) čoy q́e·gi hokt. (70) naʔas ni ge·ks sʔabi·ya, "q́e·gi hok q́la·č ʔat." (71) čoy dwa· bas hon si·p ẏa, wo·ťa·?[90]

(72) AC: ʔi·, hompči mat hon lis na·nok wqeťigank. (73) gen lis gew dank haswa·s gida—mo· lbogapks, taktak sĺaslbis ge·t—čoy honk hok go·t na·nok honk ṕan.[91] (74) ho·t čik geye·kblitk do· stapga, kat hok dwa· taktak lotantk, hompčat honk.

(75) PO: dam mat ho·t se·satk go·t?

(76) AC: q́ay ʔan ho·skanga.

PB: What is a "q́wi·l"?

(77) AC: si·p dak hon naʔas ʔelga. (78) ge·tkni· maqlaqs mo·waťa·kkni· q́wi·l či.

PB: And one more, what is "swa·ya"?

(78) AC: dwa· mat?

(79) PO: swa·ya.

(80) AC: hok ẏa?—sʔasʔapgle·ʔas, kańs sa nen swa·yaʔa·k či. (81) swa·y—dwa· bas hok, q́ay dak ni sʔaywakta. (82) sʔasʔapgle·ʔas ne·

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[103] [194] [192]

[89] /ha·g krik/ "Hog Creek" might well have been put into quotations. The final /g/ is slightly unvoiced, however, more than an English /g/ in a comparable environment. Its location was not identified.

[90] /si·p/ is English "sheep." Phonemically, it is Klamath.

[91] /go·t/ is similarly English "goat." The flowering plant Mrs. Cowan referred to was blooming just outside her window. /dz·/ "there" was explained with a gesture.

9: Barker L-5 (1955-1957) 1963
NR10 Klamath NR10

(55) It was named all up [the river]. (56) So two [illegible] asked me a little while ago, "Where was that Komčewi·s?" he as[illegible]e, "where there were Indians, where was it?" (57) And (Woma[illegible]me) [who is] deceased, said to me too, "Where is that Ni·Laqksi?" 539* 124

(58) PO: What is that Komčewi·s?

(59) AC: Yes, it is called thus on the Marsh. (60) At the end. (61) And [I] said, "This along the hillside is Ni·Laqksi. (62) They are all people's dwellings, that was this Sohi·yagye·ks—all along the hillside, Klamath Falls, many people lived [there]."

(63) PO: Do you know the names [of places] on the Marsh? (64)—How they are called. (65) I only remember, when I was little where we always used to go gathering mudhen eggs—at Charcoal Lake. (66) And now I can't find it. (67) And Sgotq́aks, I cannot find it now. (68) And what the white people called "Hog Creek," where we used to go and gather blueberries. (69) So they are gone. (70) Thus I told this one, "Those blueberries are gone now." (71) And I wonder if maybe those sheep, ate them up? [103] [222]

(72) AC: Yes, having trampled it all down in that way. (73) [Just like] this of mine [which I] had planted here awhile ago—very big around, with red blooms there—and that goat ate it all up. (74) However, it has grown back and shoots are coming there, which have something red on them, that kind.

(75) PO: What was a "goat" called?

(76) AC: I don't recall.

PB: What is a "q́wi·l"?

(77) AC: They called a "sheep" that. (78) Those Modoc Indians [called it] a "q́wi·l." [192]

PB: And one more, what is "swa·ya"?

(78) AC: What?

(79) PO: swa·ya.

(80) AC: Is it?—a myth, which they called little "Swa·ya." (81) Swa·y—whatever he was, I do not know. (82) There is a myth thus.

[TEXT CONTINUED ON PAGE 163]

#539 naʔas honk. (83) čoy honk ge·ks q́ay kani sʔasʔapg̣le·ʔi·ya ge·tńis, hokt hok dić́i· sʔasʔapg̣le·ʔas. (84) ge· gi·waskni· hok.[72]

(85) PO: q́ay ʔakýa kani. (86) no· lis q́ay sʔaywakta.

(87) AC: ʔi·, dić́i· hok doʔotńi ho·t sʔasʔapg̣le·ʔas hok. (88) gitgo sa nis honk nen sʔaba· hak nen naʔas, dić́i··· hok sʔasʔapg̣le·ʔas hok giwk. (89) q́ay da·ts honks sʔaywaks, ge· lis q́e·gyok, gmočatk.[73] (Interruption.)

(90) AC: hompča ʔa mat nis honk wola·, waq sa honk či·ye·ga dank hoḿas gi.

(91) PO: dam či sʔabat?

(92) AC: ʔat ʔa hosakḱya.[74]

(93) PO: ʔat ʔa gitgo gi—be·n ʔa snoye·ga. (94) ʔat hay ʔi sʔabye·kt, he· ʔi sańa·Wawli, dwa· gin. (95) dwa· hakt ʔi ho·skanga, honkt sʔabi·. (96) ʔat mis ni nen sʔabi·ya, čoy ho·t hi·t ʔitanwapk. (97) ʔat ho·t—gitgo?—gena·—ʔat ho·t waḱi·ć́a.[75]

(98) AC: dić́i· lis hok maqlaqs, dankńi na·t maqlaqs. (99) dić́i· na·t honk maqlaqs. (100) čoy sʔabi·ya ʔan hon gen gew[76]—dić́i· ʔa na·t dank maqlaqs. (101) ḱinḱa·ńs gin na·t ṕas ʔeni·ya. (102) čoy, ma·ms hok q́e·gi ṕas gida, čoy na·t ʔeni·ya, dwa·. (103) čoy hokt gi. (104) čoy hokt hoḿas hak giWi·s ne· naʔas se·sa, "ḱoťas gin ʔa sa seg̣watg̣a." (105) ʔat hok naʔas hok hoḿas giWi·s ma[illegible]qsʔam. (107) hoḿas honk nen ʔelg̣a naʔas. (108) kańs hak honkt, ḱinḱa·ńs gin ṕas ʔeni·ya do·. (109) ʔi·, Na·ýe·ńs, čoy sʔewanʔa sa dwa·č ṕas, ḱinḱa·ýanti· gin, ma·ms q́e·gi ṕas, q́a yoýalqs sitk dankt hok. (110) mo· ge·ǰigank či·yank, čoy ṕas sńog̣a·. (111) ʔi·, gempči gin wele·q́atk geWaskča meyčok. (112) gempča haslanć́a, čoy honk yaNWa·ni gin, ʔat honk sʔaywakta q́ay dwa· ṕawapgok loldam. (113) čoy hoḿas giwk, honk ʔilg̣a ṕas dwa·.

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[103] [72]/gi·waskni·/ "from Crater Lake" refers to the myth by Mr. David (Text 10), or some version of it.

[196] [73]/ge·/ in the sequence /ge· lis q́e·gyok/ "because this is gone" refers to Mrs. Cowan's brains. She made a humorous gesture at her head and added /gmočatk/ "old."

[196] [74]|ḵ́ẖ̱ẖ̱ḵ́ya| : /hosakḱya/ "caused it to jump shut" is usually used in Klamath for "locked (a door), shut tightly," but here Mrs. Cowan refers to the tape recorder, which she thought the investigator had turned off.

[75]Mrs. Ohles was searching for a word to describe the operation of the tape recorder. She first used /gena·/ "goes," but decided that this was wrong and so employed /waḱi·ć́a/ "revolves" (lit. "falls around"?)

[76]Mrs. Cowan omitted the word for "son" here and instead indicated him by a gesture of her head.

#539 (290) čoy bloksip, pśe·wip—ʔat ho·t ɬanni gi. (291) ge·ksɬadaɬ lalʔa·bi hok gi.

PB: And what is a "pśo·nip"?

(292) PO: pśo·nip, dwa· hok? (293) waq hok nen hasʔa·Mka, kaɬs sa pśo·nip naʔas ʔelga?

(294) AC: pśo·nip dak ho·t pʔa·nip gi. (295) ho·t ʔa gew ɬoko·nip gi. (Great Uncle.)

(The conversation was carried on in English at this point, mostly about friends from the old days.)

(296) PO: . . . čoy waq dal hok se·satk gi, kaɬsɬet honk dola či·ya·—kaɬs honk dola či·ya·?

(297) AC: ɬay, wiɬa· baɬi ʔa mat honk hok sɬollgo·ta. (298) mna da·k dwa·, waq da·k sa gin—mna da·k honk sʔa·Maks dwa· hak. (299) čoy ho·t sa hon hodhas gyank ʔat hasʔa·Maɬatk. (300) ptisa· honk blogo·člank, honkɬam honk ɬe·gitk.[169]

(301) PO: ʔi·, honk hay ni ho·skanga.

(The conversation reverted to English and drifted to a recollection of a personal experience from Mrs. Chles' childhood. The machine was turned off during this time and was only turned on again when she returned to Klamath.)

(302) PO: . . . čoy dank ma·sʔa dwa·. (303) čoy ma·ns ɬe·gi, ma·ns ɬe·gi. (304) čoy ndanni waytas ɬe·giwapgatk, čoy ma·ns na·ɬ ɬe·gi, ma·sʔok. (305) čoy honk hokt ʔat wosga na·ts, hokt (Proper name). (306) čoy hok gembli, čoy honk ma·sis gota·, honkčgas. (307) čoy ma·ma gatbamblyank na·ɬs be·n blay ʔembli, blaydaɬ.[170] (308) waq dal sa blay maqlaqsyalank ʔelga?

(309) AC: blay, či. (310) ge· dak nen gina·t ɣayɬa.

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[192] [551] [576] [103] [193] [194]

[169] The form /ɬe·gitk/ is used for respectful mention of a dead person. It was considered impolite to mention the names of the other person's deceased relations in a conversation, and this was extended often to refer to the names of deceased friends and acquaintances. Compare the English "the dear departed."

[170] Mrs. Chles uses the form /blay/ here to mean only the town of Bligh. It may be that the vowel of the two repetitions of /blay/ in this sentence is somewhat longer than is usual for the Klamath morpheme (blay) "up, above." It is certainly longer than Mrs. Cowan's /blay, či/ in Sentence 309. If so, this may account for Mrs. Chles' failure to recognize "Bligh" as Klamath (blay).

*539 (36) ʔat ʔa sa gelwipga. čoy sa waẃa·li·kć́a. q́ay da·ts sa sẃewča, q́elýak sa sẃewo·ts. čoy ge· dinne·ga, ʔakýa, dinne·kńapga. —o···, gen ʔan q́ay sleʔa·, komal gi̥č́o·kankt.[113]

(37) domi··· go·s. dwa· bas ge·? "peaches" ýa ʔiḱa·ýa? waq bas sa giwk q́ay sʔaba·, čoy ni sʔaywaktantk dwa· ʔelg̥wapgok. ge· waqĺaq tončńa—kaĺam ʔa ge· ge·la? ge· lis waqĺaq tončńa.

(38) ʔat hok ge· mo·m g̥eč́a·, kant sa ʔilg̥o·la. ʔisalq́i. q́ay ni dwa· be·n sleʔa·. q́ay kani loyḱa dwa·. q́ayo· ć́is ʔisalq́i no·g̥a.

(39) g̥o·s dali·ks.[114] ho·t lis Na·čyak g̥o·s dali·ga. ho·t ýayńa do·ksťant—"Mount MacLoughlin" ʔakýa?

(40) ńep bil hay ni sleʔa·. tq́oṕo·. q́oyć́i ńep. ge· ʔaMḱa q́aLgaltk, q́aLgaltk ńep gitk. Na·s mo· blitk, Na·s q́ay.

(41) waq čik ge·? J̌eg̥lela? dilg̥a ʔaMḱa ʔambo, wag̥e·nha J̌eg̥le. ʔaMḱa sa gen lo·lć́a lis. wag̥e·nha sasJ̌aqwo·lank, ʔambotdat. q́ay ni sʔaywakta.

(42) ge· sńewe·ts teybaldaĺ gena·, dwa· bas honk sʔo·wal—sʔapLas ʔakýa nekčok.

(43) gen ʔa honk sʔo·čńa, wag̥e·nha nembli dwa·, do·tantdaĺ. ge· lis neyyamnatk sʔapLas dwa·.

(44) ge· čik ʔanko ʔawal gida. dwa· ge· waq giwk, ʔanko gida? dam lis ge· kańs wťiťwapk?

(45) ʔo··, wťiťwapgok ʔa kańs ʔeqanć́a. ge· lis ʔoyyamnatk gena·. ʔaMḱa g̥ańi· kańs ho·t wťiťwapk. ʔaMḱa mna sńewe·ts wdopgwapk.

(46) ge· čik sa "church" giča, spispi·yamnatk mna·ĺam ťaťakýas, dič sle·s. ʔi·, dič slislči·q́atk na·nok, čoy sa ḿoḿatć́oć́o·ýapga. ḿoḿatć́oć́o·ýapgank sa gena·, q́ay dak sa wLo·Laqẃe·ťapga.

(47) ge· čik kakni? "Lone Ranger and Tonto"? q́ay ni sʔaywakta dwa· ʔa gen, gitgo—Wali·sdat sa lẃolo·datga. lalʔa dak hok q́ay geḿas. ge· dak Wali·s gi.

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[113] This last sentence refers to Picture Number 35. She had glanced back at it, while laying it aside, and suddenly noticed the silhouette of a bird against the sky.

[192] [103] [114] /g̥o·s dali·ks/ may be an alternate form of the place name /g̥o·s liwli·ks/ (no. 148 on the accompanying map in the appendix) or possibly of /dali·ks/ (no. 25 on the map).

9: Barker L-5 (1955-1957) 1963
NR10 Klamath NR10

APPENDIX

KLAMATH PLACE NAMES WITH MAP

The accompanying map of place names has been largely adapted from Leslie Spier, "Klamath Ethnography" (University of California Publications in American Archaeology and Ethnology, vol. 30, 1930. The present writer has checked and retranscribed most of Spier's forms: only seven of Spier's place names could not be obtained from the author's informants. No attempt was made to recheck Spier's supporting geographical and ethnographic data, however.

Ninety-two new place names have also been added to the map. Many of these are not settlements (as Spier specifies for his list), but are places used for food gathering, places named for some outstanding natural feature, places named after some mythological person or event, etc. The author has appended what descriptive material he could obtain to each new place name in the list.

Forty-five additional place names are not shown on the map but are included in the Dictionary. These are either uncertain as to location or are places not found within the limits of the map.

The map has been renumbered to accomodate the new place names, but Spier's original numbers are given after each entry for purposes of comparison. It must be noted that geographical locations on the map are only approximate and in some cases quite hypothetical (e.g., where the informant could only recall that a given place was "about two or three miles over that way").

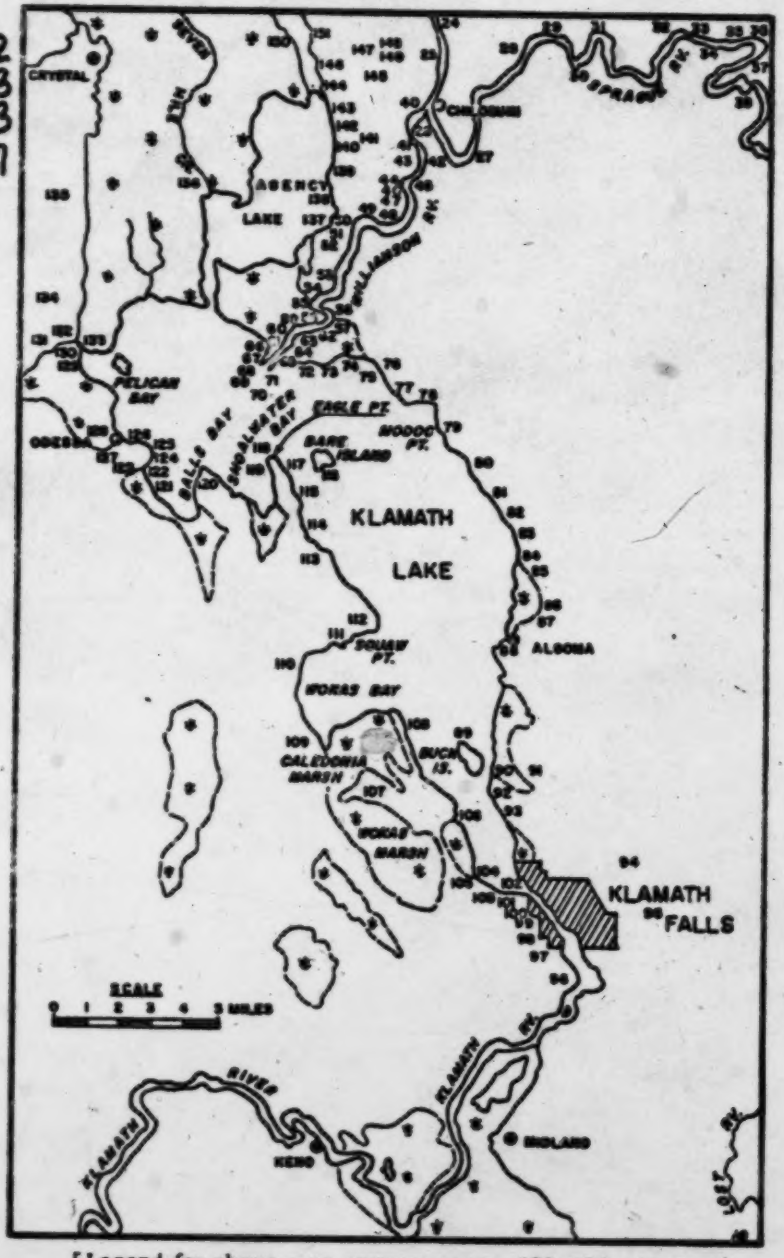
Forms are given in phonemics only and are translated wherever possible. The morphophonemic forms of these names are listed under "place names" in the English-Klamath section of the Dictionary, along with some indication of their morphemic content.

9: Barker L-5 (1955-1957) 1963

NR 10 Klamath NR 10

[P. 190]

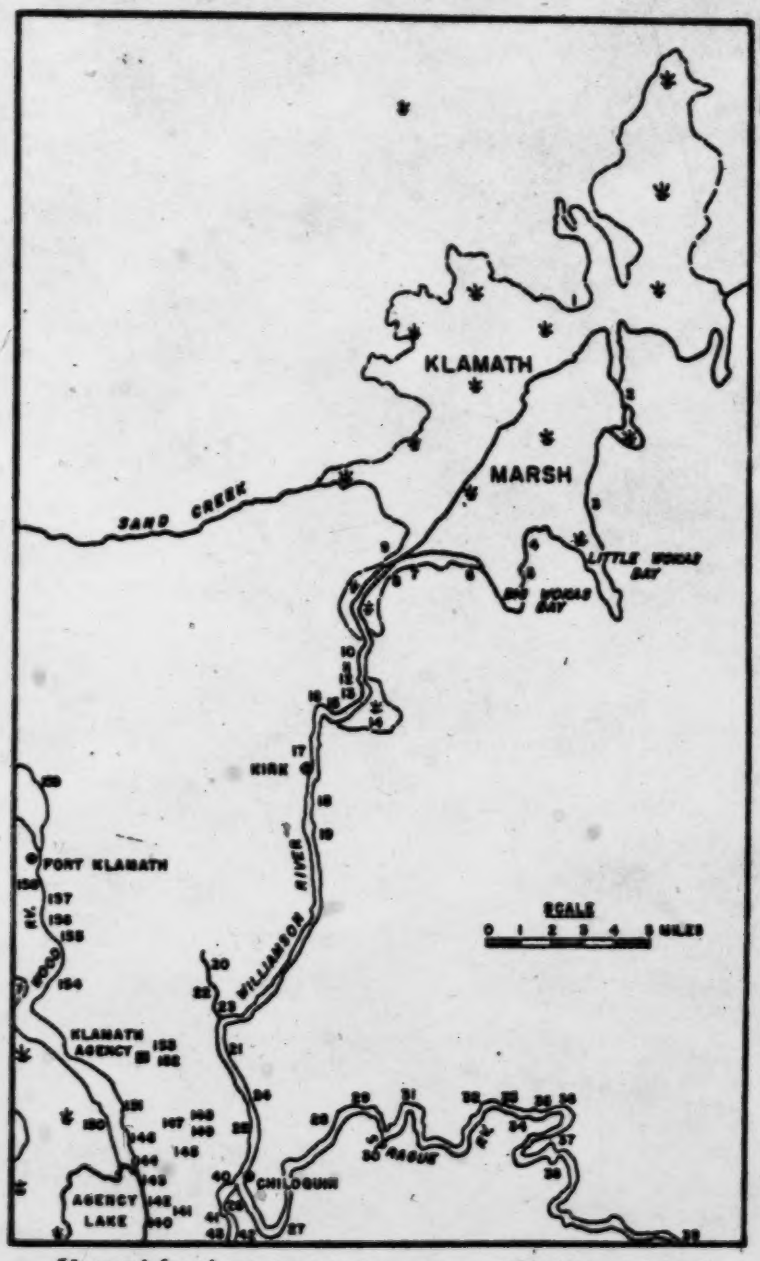
102
103
133
127



[Legend for above map appears on pp. 192-197--Analyst]

9: Barker L-5 (1955-1957) 1963
NR 10 Klamath NR 10

[P. 191]



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[Legend for above map appears on pp. 192-197--Analyst]

102
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KEY TO THE MAP OF PLACE NAMES

1. /moč̣o·ɣa·ks/. Spier 1.
2. /qdaywa·s/ "Rock-Nest." Spier 2.
3. /gapga·ʔa·kksi/ "Little-Pine-Place." Spier 3.
4. /ʔiW·ʔa·ɬa/ "On-the-End." Spier 4.
5. /q̣la·jaksi/ "Blueberry-Place." Spier 5.
6. /doylḱat/. Spier 6.
7. /ʔawalwasge·ni/ "Island-Place." Spier 7.
8. /ga·qs ksawalye·ks/ "Carry-Crow-up-the-Hillside."
9. /čiḱas waLaq̣ḱis/ "Bird-Lookout." A hill across from /ʔawalwasge·ni/.
10. /waktali·s/ "Lodgepole-Pine-Place" (?). Spier 8.
11. /lalʔa·ks/ "Little-Hill-Place." Spier 9.
12. /wisingam dinwas/ "Snake's-Lying-in-Water." A campsite for wokas-pickers.
13. /čaba·ni/ "Herd-Going-to-the-End." A dwelling.
14. /lḱom ʔews/ "Charcoal-Lake." The name of the small marsh shown on the map.
15. /somdi/ "Mouth-Place." A campsite where the river enters the forest.
16. /čomsʔam gotq̣aks/ "Sucker's-Going-up-out." A campsite near /somdi/.
17. /šoksi/ "Head-Place." Small village site near Kirk.
18. /sniWa·tgalsi/ "Eat-First-Place." A campsite.
19. /ʔeqčsalḱis/ "Sharpening-Instrument." A traveller's campsite.
20. /sqamdiwa·s/ "Sqamdi's-Den." The home of a dangerous mythological being. See Text 19.
21. /gosʔam gotq̣aks/ "Swan's-Going-up-out."
22. /yalyalʔant/ "Where-It-Is-Clear." Spring Creek.
23. /weq sqatq̣aks/ "Limbs-Stick-out-of-Water." A large spring.
24. /qbolWiʔamge·ni/ "Plant (sp.)-Place." A large village on both sides of the river.
25. /dali·ks/ "Standing-on-the-Bank." A village site.
26. /lobaqsksaksi/ "Chalk-Place." Spier 10.
27. /q̣ač́we·s/. Spier 12.

28. /ʔoqsosʔam sloqtis/ "Cough's-Spitting-on." Also called /yawqsalks/ "Medicine-Getting-Place." A rock on which consumptives spat to gain a cure.
29. /gome·ksi/ "Cave-Place." Spier 13.
30. /goqma·kksi/ "Little-Caves-Place."
31. /hehǰi·ʔasamksi/ "Hehǰi·ʔas'-Place." The home of a mythological being. See Text 8.
32. /goqła·kksi/ "Little-Rivers-Place." A spring.
33. /kiwi·ki·ns/ "Taking-out-of-Water-with-a-Pointed-Instrument." A spring.
34. /wečksi/ "Horse-Place."
35. /ła·łaksi/ "Snipe-Place." A spring.
36. /kolsʔamksi/ "Badger's-Place."
37. /gawamge·ni/ "Spring-Place." Spier 14.
38. /goəksi/ "Swan-Place." P.O. gave /ngoəksi/.
39. /daqłi/ "Sharp-One."
40. /mbosaksawa·s/ "Flint-Place." Spier 17.
41. /tgalmakstła/ "West-Side." Spier 18.
42. /qdaydi/ "Rock-Place." Spier 19.
43. /gle·čpaki·s/ "Clam-Eating." Small settlement.
44. /ǰigyes/. Spier 20.
45. /qoLtʔam wa·s/ "Otter's-Den." Spier 21.
46. /ʔała·wiks/ "Long-Object-in-the-Sun-Place." Spier 22
47. /yaʔa·k/. Spier 23.
48. /čaqwi/. Spier 24.
49. /kola tgewa/ "Badger-Standing-in-Water."
50. /wiłe·mʔamksi/ "Bear's-Place." Spier 25.
51. /goyalam sgeyqs/ "Crawfish-Crawling-up." Spier 26.
52. /sa·yka·ʔa·k neqi·s/ "Little-Plain-Lying-in-the-Way."
53. /qi·ʔa gitLas/ "Lizards-Poured-out-on." Williamson River Church.
54. /slankoksi/ "Bridge-Place." The bridge near Williamson River Church.
55. /ya·s kselwis/ "Willow-Beside-the-Edge."
56. /čokalwas/.
57. /wiwapła·ks/ "Little-Alders-Place."
58. /qdawaldi/ "Cut-on-Top-Place." A village site.
59. /pnanksi/ "Burying-Place." An ancient burial ground.
60. /woqsdi/ "Cache-Place."
61. /loltmalʔaqka/ "Little-Winter-House." A village on the east side of the river.

103 62. /bečmi/.
127 63. /spino·ksi/ "Grave-Place." A burial ground.
102 64. /mo·waksła/ "On-the-South-Side." Spier 30.
133 65. /činkos/ "Going-Across-with-the-Fin-Showing." Spier 34.
66. /sčolksi/ "Bubble-up-Place." A spring bubbles up here.
67. /wisgandi/ "Blow-Through-Place." Spier 31.
68. /laẃa·ładat/ "At-Round-Object-on-the-End." Spier 33.
69. /mo· ginkanks/ "Big-Space-Around." Spier 33.
70. /dokwa/. The mouth of Williamson River.
71. /yawą́lamksi/ "Bald-Eagle's-Place."
72. /čiya·łaʔamksi/ "Salmon's-Place."
73. /yaẏa·ka liwi·ki·na/ "Little-Willows-in-a-Group-along-the-Edge."
74. /ba·go·łsam bani·gis/ "Muledeer's-Wading-out."
75. /hiwwas/ "Spread-out-in-Water." A swampy island just offshore.
76. /toą́aksi/ "Willow-Place."
77. /ya·s ksaẃa·łs/ "Willow-on-the-End."
78. /qdayksi/ "Rock-Place." Spier 45.
79. /sohi·yagya·ks/ "Jumping-Over-for-Fun." Spier 46.
80. /ʔiwli·wa/ "On-the-Very-Edge." Spier 47.
81. /čałčała·ks/. A spring near /diwi·ʔa·ks/.
82. /diwi·ʔa·ks/ "Little-Rapids-Place." Spier 48.
83. /wilwaldi/. A spring north of /gawammat/.
84. /gawammat/ "In-the-Spring." Spier 49.
85. /dit́qaks/ "Boiling-out." Spier 50.
86. /ni·Laqs/ "Sunrise." A place near Barclay Springs.
87. /ẃaw ʔa·qḱalamksi/ "Little-Ears-Place." A cove that has the shape of an ear.
88. /kalẃa·ł/ "Sharp-on-the-End." Spier 51.
89. /wą́oẃwas/ "Knotted-in-Water." Buck Island; Spier 52.
90. /laẃa·č/ "Round-Object-on-the-End." Spier 53.
91. /watanks/. A hill east of /laẃa·č/.
92. /ʔiWLi/ "Is-Inside." A cove north of /ksonksi/.
93. /ksonksi/ "Grass-Place." Spier 54.
94. /wíi·č/. A hill north-east of Klamath Falls.
95. /mṕaą́wals/ "Dry-on-Top." A hill northeast of Klamath Falls.
96. /diwi·ʔa·ks/ "Little-Rapids-Place."
97. /ʔiWawńa/ "Propped-up-against." Spier 55.
98. /gitba·tanks/ "Poured-up-on-Shore." A narrow channel where the wind was reputed to blow the water back upstream.
99. /qday ginqis/ "Hole-Through-Rocks." A camping ground and a village site.

100. /ʔiWLaLLo·nʔa/ "All-along-the-Top." Klamath Falls; Spier 56. 103
101. /lalawq́at/. 127
102. /č́ewe hollamnas/ "Yellowhammer-Flying-along-the-Side." 102
103. /weqwe·Las/ "Falling-Downhill." Spier 57. 133
104. /lewsi/ "Round-Object-in-Water-Place." A small hill.
105. /tańaq́aksi/. Spier 58.
106. /ʔiWba·tanʔa/ "Right-up-against." Spier 59.
107. /woksalks/ "Wokas-Getting-Place." Spier 60.
108. /dekčanks/ "Netting-Place." Skillethandle Point; Spier 61.
109. /hesle·ks/ "Apparition-Place." A place where spirit-otters appear and swim around one's canoe.
110. /č́ayanksdi/ "Berry (sp.)-Place."
111. /nǰaqǰaqḱis/ "Ringing-Instrument." A large rock with a depression in it. When this depression was pounded with another rock, a wind arose.
112. /sesti tgaẃa·ĺs/ "Shasta-Standing-on-the-End." Squaw Point; Spier 62.
113. /no·ǥalks/ "Roasting-Place." Roots were roasted in pits here.
114. /č́a·qýa·k ksalamnas/ "Little-Boy-Lying-on-the-Hillside."
115. /qe·Yqe·Yĺant/ "Where-It-Is-Rough." A campsite.
116. /ʔawsmi/. Bare Island.
117. /č́eqs dawals/ "Blackbird-Standing-on-Top."
118. /stakḿa·č/ "Projecting-on-the-End." Eagle Point; Spier 43.
119. /qčo·lʔam nt́iwĺaqs/ "Star's-Fall." A place on the beach near Eagle Point where a meteor fell. The informants reported that a glow was visible at the spot for some time afterwards.
120. /ge·lalks/ "Land-Place." Spier 42.
121. /čak lali·ks/ "Serviceberry-on-the-Bank." A serviceberry patch.
122. /q́aǰi/. A small settlement.
123. /waq́a·qksi/. Spier 41.
124. /wačksi/ "Horse-Place."
125. /č́a·qýa·ḱlamksi/ "Little-Boy's-Place." The home of /č́a·qýa·k/, a mythological character.
126. /ĺeqĺeqsdi/ "Twinkle-Place."
127. /qawḱat/. A good cold spring. Said to be named after a mythological character who lives there.
128. /tlaqs ṕaḱi·s/ "Mullet-Eating." A small spring where /tlaqs/ fish are caught.
129. /molsi/. Said to mean "Black-Swan-Place," but not certain. A spring.

• 103
127
102
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130. /gawamksaksi/ "Spring-Place." Rocky Point. An old campground during the wokas-picking season.
131. /ʔiWqa·ya/ "Among-the-Bushes." Spier 39.
132. /dinne·kksi/ "Sunset-Place." Spier 38.
133. /sƛawanks lakčwis/ "Wild-Parsnips-among-(Rocks)."
134. /sqoywas/ "Mound-in-Water." A spring back in the forest.
135. /ma·damaksi/. A spring three miles south of Crystal Spring at the head of Crystal Creek.
136. /sle·taksi/ "Nettle-Cord-Place." Spier 35.
137. /čak lalamnas/ "Serviceberry-on-the-Hillside." Spier 29.
138. /ƛoqo·gat/. Spier 28.
139. /wialksi/ "Cottonwood-Place." Also called /wiawlʔa·ks/ "Little-Cottonwoods-Place." Spier 27.
140. /go·s liwli·ks/ "Trees-Standing-in-a-Group-on-the-Edge." A settlement.
141. /wele·ƛa·ƛlam sʔilks/ "Little-Old-Lady's-Well."
142. /ƛiƛwa·kksi/ "Little-Sand-Place." A sandy beach.
143. /yaƛa·ƛaksaksi/ "Little-Willows-Place."
144. /ƛoWasdi/. Spier 44.
145. /qʔis yakƛas/ "Rattlesnake-Cut-in-Two." A draw in the hills.
146. /toƛaksi/ "Willow-Place." A small settlement.
147. /so·qetmi/. A place near where the highway from Williamson River to the north meets the highway from Chiloquin to the west.
148. /ƛayƛaʔa·ks/ "Little-Mountain-Place." A small bluff east of /so·qetmi/.
149. /gwemƛle·gis/ "Tracking-Over." A hollow gap just below /ƛayƛaʔa·ks/.
150. /wawča·ƛlamksi/ "Dogs'-Place." A marshy place where spirit-dogs could be seen.
151. /čayanksdat/ "In-the-Berries (sp.)." A spring and village.
152. /tgoƛo·tsʔam ksewa/ "Tgoƛo·ts'-Lying-in-Water." A place near the Klamath Agency where oily clay gives an iridescent effect to the water.
153. /yanaldi/. Agency Hill.
154. /ʔiWƛa·qƛi goge/ "Around-the-Neck-River." Wood River.
155. /tgoƛo·tsʔam ksodi·lks/ "Tgoƛo·ts'-Lying-Underneath." A place about half a mile from Collier Park where two small creeks come together and make a waterfall and whirlpool.
156. /wa·ko ʔiwli·wa/ "Lodgepole-Pine-on-the-Very-Edge."
157. /qawdo·gi·sam či·s/ "Bird's (sp.)-Home." A small plain south of Fort Klamath. See Text 11.

9: Barker L-5 (1955-1957) 1963
NR 10 Klamath NR 10

158. /homhomsdi/.
159. /ʔiWq̓a·q/ "Around-the-Neck." Fort Klamath. Spier 63.

103
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The following place names are not numbered, but may be found on the map by their English translations.

Little Wokas Bay /paksa/.
Klamath Lake /ʔews/. (The generic term for "lake.")
Klamath Marsh /ʔewksi/.
Pelican Bay /gombat/.
Shoalwater Bay /t́ilkoydi/.